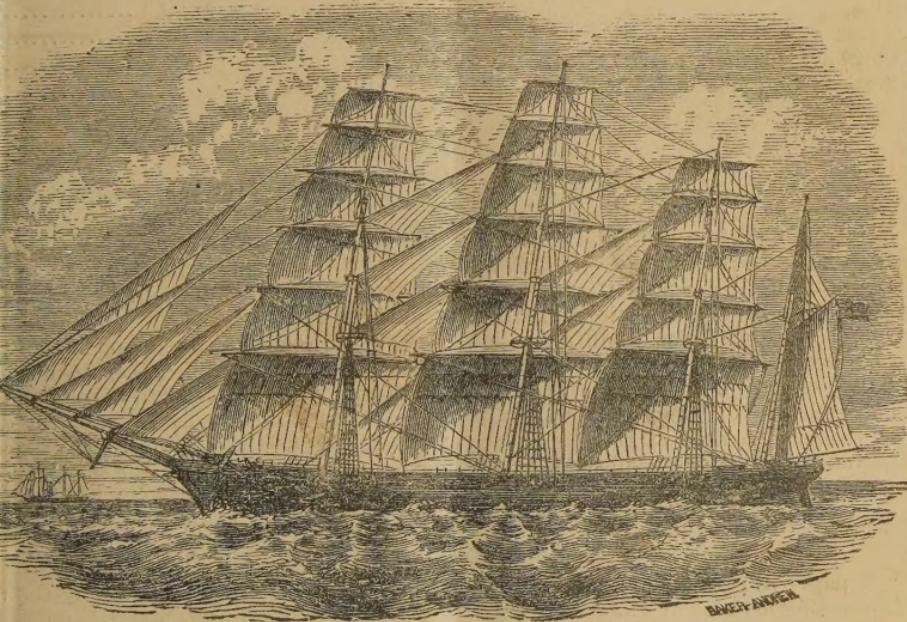


THE  
SAILORS' MAGAZINE,  
AND  
SEAMEN'S FRIEND.



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Vol. 38.

DECEMBER, 1865.

No. 4.

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NEW YORK:

Published by the American Seamen's Friend Society,  
No. 80 Wall Street.

PRINTED BY S. HALLET, No. 74 FULTON STREET.

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## THE SAILORS’ MAGAZINE.

THE SAILOR’S MAGAZINE, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen’s Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, the progress and the wants of the SEAMEN’S CAUSE, commanding it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers, \$1 a year in advance. To any one who will send us \$5 for five subscribers, a sixth copy will be sent gratis. *Postage* in advance—quarterly, at the office of delivery—within the United States: *twelve cents a year.*

## THE SEAMEN’S FRIEND.

A paper in pamphlet form, of sixteen pages, issued monthly, containing the most interesting articles of The Magazine, is designed for a larger circulation among Seamen, and the friends of the cause on land, and for *gratuitous* distribution.

It will also be furnished to subscribers for 25 cents per single copy, per annum, or eight copies for \$1, and at the latter rate for any greater number; payable always in advance. *Postage* same as for the Magazine, or in packages, at 2 cents for four ounces, or six copies.

It will also be furnished to Chaplains and Auxiliary Societies for *gratuitous* distribution among Seamen and Boatmen as a monthly 16 page tract, at the cost of paper and press-work, \$1 25 per 100.

## THE LIFE-BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents and other facts relative to Sea Libraries or Missions.

It will be sent *gratuitously* to every person who will become a collector for Seamen and forward through the S. S. superintendent or pastor a collection for the Society. Any Sabbath School or individual who will send us \$12, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society.

It will also be furnished as a four page tract adapted to Seamen, and for *gratuitous* distribution among them at 30 cents per 100.

# THE SAILORS' MAGAZINE.

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## "Lloyd's."

A MARITIME MYSTERY EXPLAINED.

All newspaper readers are familiar with the allusions made in the commercial and ship news columns of newspapers to "Lloyd's;" and they will probably be glad to learn from *Temple Bar* who and what "Lloyd" is.

"The Bold Buccaneer 'spoke' the Lively Nancy." The newspapers say this, or something very like it; and they tell also of the Bold Buccaneer speaking many others, and of the Lively Nancy being 'spoken' by many in turn. These and other ships, are, in fact, speaking on all the oceans and seas; and although their language is a very quiet one, it is expressive for the immediate object in view. Dipping a little deeper, a reader finds that the newspapers are indebted for this information to a mysterious being named Lloyd, whom nobody ever sees, but every one talks about; who is reputed to keep a coffee-house, though no one would know where to find it; who keeps a *List* and a *Register*, but does not sell anything at his coffee-house, or entertain any guests.

The preliminary condition to all this supply of ship-news is, that every ship must have a *name*—an appellation which will distinguish her from all other ships. The necessity for this is felt for ships almost as much as for human beings, and has been acknowledged almost from the earliest times. As a shipowner is under little or no

control in the matter, the variety of names becomes something rather formidable. In Roman Catholic countries the names of saints are largely adopted as the names of ships—more generally, however, in past times than at present. Among the forty or fifty thousand vessels that now hoist the British flag—penetrating into every sea and almost every river in the world, either for warlike demonstration or for peaceful commerce—what a medley of names we meet with! The surname and Christian name of the owner of the ship; the Christian names of his wife, sons and daughters, or of his sweetheart if he be a bachelor; the names of royal and highborn personages; the names of men who have rendered themselves famous by deeds of arms or services in statesmanship; the names of women who have gathered a halo around them by their deeds of goodness;—all are among the items open to the sponsors of ships. And so are the names of jewels, stars, planets, plants, birds, fishes, insects; of oceans, seas, gulfs, lakes, rivers; of countries, continents, islands, mountains, valleys; of volcanoes, geysers, avalanches, torrents, rapids, cataracts;—all are looked upon as fair game. The characters in Shakespeare's plays supply a good variety, as witness Macduff, Othello, Desdemona, Hamlet, Ophelia, Romeo, Juliet, King Lear, Cordelia, Cymbeline, Imogene, Portia, Prospero, Miranda, Caliban, Oberon, Titania, Puck, Ariel and Hotspur. In a similar way the characters in popular novels, poems and songs have been invited to the

christening. What may be called fancy names—the Flying Foam, the Happy-go-lucky, the Saucy Jane, the Lightning Flash, the Good Intent, the Little Wonder, and the like—are in great request. All this is very well so long as the owner is concerned only with his own ship; but when he wishes to exchange kindly services with his brother shipowners, to give and receive information relating to the wants and the whereabouts of vessels at sea, then it becomes a matter of importance that confusion should be avoided in the identification of the several ships.

#### WHO LLOYD WAS.

The writer of this entertaining article proceeds to tell his readers something about the personality of Lloyd.

During the latter half of the last century, one Mr. Lloyd kept a coffee-house near the Royal Exchange, much frequented by city men, not simply for the beverage which gave it a name but as a place of meeting for the transaction of business. We have many such now—Garraway's, the Baltic, the Jerusalem, the South American, &c. One room in this coffee-house was appropriated to the use of a committee of underwriters as a place of meeting. Hence Lloyd's, or Lloyd's Coffee-house, became known to all city men as a place connected with the insurance of ships. Lloyd in due time was gathered to his fathers, and the coffee-house disappeared to make way for new streets and handsome buildings; still the name clung to the society, and has done so ever since. For a time the meetings were held at the South Sea House; but since the new Royal Exchange has been built, the society has occupied a set of rooms in that building. The members are not merely underwriters. More than a century ago a society of underwriters was formed, and about eighty years ago a society of shipowners. In 1834 a new Lloyds was formed by combining underwriters, shipowners, insurance-brokers and shipping merchants in one society or committee. The old Lloyd's, or Underwriter's Society, held mainly in view the preparation and annual publication of a register of British merchant shipping,

notifying the age, burthen, quality and condition of all the vessels. This register is of great convenience to underwriters and shipowners in establishing the equity of the terms of insurance for any particular ship.

The members of Lloyd's pay an annual fee, for which they have the use of an underwriters' room, a captains' room, a reading-room, an inquiry office and other apartments. The affairs are managed by a committee, comprising equal numbers of shipowners, underwriters and merchants. The primary object of all the members alike is, to give what may be called a character to every ship in the British merchant service; an estimate founded on her size, shape, build, materials, age and condition. A merchant can thus tell whether a ship in which his goods are about to be placed is likely to be trustworthy, or has a "good character;" an underwriter can tell whether a ship which he is about to insure should pay a high or low rate of premium—the higher according to its age or unsoundness; and shipowners can tell what ought to be the relative values of different ships by the same test.

#### AN INGENIOUS SYSTEM.

To ascertain the character of ships in this way is a formidable work. In the earlier days of the system, the committee classified ships merely according to their ages and the places where they were built; ranking as "first-class" those built within a certain number of years, and "second-class" those older than this limit. Or, more precisely they are divided into classes A, E, I, O, according to the age of the hull, and into sub-classes 1, 2, and 3, according to the rigging. But this rude method has been superseded by one more reasonable and discriminating, which would take the actual present condition of the ship into view; seeing that a sound, substantial old ship is more worthy of respect than a cheaply-built new one. Surveyors are appointed by Lloyd's Committee at all the chief shipbuilding ports to report upon the ships. As it is optional with every shipowner whether he will belong to Lloyd's or not, so it is free to him to deter-

mine whether his ship shall undergo this scrutiny; but he can obtain better freights and easier insurance if his ship ranks well at Lloyd's, and therefore it is usually worth his while to pay the fee incurred for this purpose. The surveyor ascertains the age of the vessel, the kind of timber mostly employed in her construction, the style of build, the wear and tear she has received, the amount and kind of repair she has undergone, and her present condition. All these particulars are taken into account in giving her a rank or position. The phrase or designation A1, for anything that is first-rate of its kind, is borrowed from the phraseology of *Lloyd's Register*. A kind of biography of every ship is kept up; for as in the natural course of things age brings on deterioration in a ship, the rank in 1865 may not be the same as in 1864. The surveyors record their surveys sufficiently often to make their register truthful as concerns the actual condition of the ships.

#### LLOYD'S LIST.

Lloyd the mysterious becomes, then, practically a book—a register with which the general public have not much to do—containing items of information concerning a ship's owner, captain, port, age, materials, state of repair, &c. Or rather, this is one half of Lloyd, who has a sort of mystical double existence. The other half consists of a *List*, known equally by Lloyd's name. Shipping intelligence is obtained from almost every port on the globe by agents in correspondence with Lloyd's, notifying the arrival and departure of all ships, ships "spoken with" at sea, and ships wrecked or damaged. This information is regularly booked, and afterwards published as *Lloyd's List*. Most of the ship-news in the daily papers is obtained from this *List*. *Lloyd's Register* and *Lloyd's List* belong to and are managed by two different committees, but they are both emanations of the one great invisible Lloyd.

#### SPEAKING A SHIP.

It is quite impossible for a person on one ship to communicate with those on another by means of speaking trumpets. The waves are too rough

and the wind carries the voice away. Talking is therefore carried on by means of flags, and the *Temple Bar* writer gives this explanation of the system:

Flags of different shapes and colors are hoisted; and the order in which they are shown indicates the ship's name, or any one among a large number of phrases, sentences, questions and answers. A very elaborate code or vocabulary is necessary for the working out of such a system. In 1854 a mercantile shipping act was passed, which, among other things required that every merchant ship in the British empire should have a particular number, which should belong to it irrevocably, and should be different from the number belonging to any other ship. There were 35,000 British ships then existing; and as a thousand or so are added every year to meet the demands of increasing commerce and to replace old ships broken up, the aggregate must now be greatly over 40,000. The official number for each ship under the control of the Board of Trade is marked on the main beam, and written on the certificate of registry, and the owner is not allowed to change it. If ship No. 36,425 meets ship No. 40,337 on the ocean, each captain wants to know the number of the other ship; he ascertains it, and then, by referring to a code of vocabulary prepared by the board, he can tell the name of the ship, the tonnage, and the port to which she belongs. True, he can tell this if he ascertain the number; but there is the difficulty. Ingenious men have devised systems of exhibiting flags in such modes as to denote numerals. At least a dozen such systems have been adopted, each inventor, of course, insisting that his was the best. The Board of Trade, in 1856, appointed a committee to examine all these systems, with a view to determine which was the best, or whether a new one could be devised better than any of them. The inquiry resulted in the preparation of a commercial code of signals, which is now used by the royal navy as well as by the mercantile marine. The Board of Trade determines what will be the official number of each ship, but the

commercial code determines how to express this number by letters and flags. The Talavera, of Liverpool, a sailing vessel of 437 tons, may change owners or may change ports; but she will always, as long as she remains on the Register of British shipping, be the Talavera; she will always have the number 9,999, and this number will always be represented by the flag-signal K L Q N. The Clara, of Gloucester, as another instance, whether she changes owners and ports or not, will continue to be the Clara, with the number 12,345, and the signal L B K W.

Every signal-flag represents a letter, and the new code has eighteen consonant letters represented by an equal number of flags. Showing not more than four flags at a time, there are nearly 80,000 different permutations or ways in which they may be arranged. School boys well understand this when they bear in mind their famous problem about the persons who sat down to the dinner in different order every day; and lock pickers will understand it when they count up the millions of ways in which a puzzle lock may be adjusted. If we were to add the groups of five flags at a time, the number of permutations would be more than a million. The authorities have agreed that 80,000 will be enough for all practical purposes; and there can actually be nearly 80,000 different and distinct signals made by means of eighteen flags, never more than four flags hoisted at a time. The flags are of three different shapes; the square flag, about 8 feet by 6; the burgee, a square flag, with a sort of notch in the front edge; and the pennant, a triangular strip, 15 feet long by 5 at the broadest end. They differ still more widely in color and pattern; red all over, a red spot on a white ground, a white square spot on a blue ground, two vertical stripes of red and white, a white cross on a blue ground, vertical stripes of red, white, and blue, and so on. Each flag has always the same symbolic meaning; thus a pennant or elongated triangular flag, with a red spot on a white ground, always means C; but what C means, the code or vocabulary determines.

#### THE MEANS OF COMMUNICATION.

But, it may be asked, how do the sailors, captains and signalmen know the exact meaning of every combination of flags? Can they commit seventy thousand signals and combinations to memory? Assuredly not. To assist them, a Commercial Code of Signals has been prepared, in an octavo volume. Every flag, according to its shape, color and pattern, represents a particular letter; every group of such flags represents a particular group of letters; and every group of letters has a particular meaning in relation to ships and maratime affairs.

Thus, in reference to a ship's stores, K B L, the names of three particular flags disposed in a particular way, always denote "tea;" and K B Q "sugar." In relation to other matters, N M would be a startling combination of two flags, for it denotes "on fire;" while N P denotes "fire gains rapidly;" whereas N Q gives the information "fire could be extinguished with immediate aid." Let us suppose that two ships meet at sea. One hoists up four flags in a conspicuous position on one of the masts; the flags being arranged in a vertical row, to be read downwards. The signalman in the other ship notices that the uppermost flag is that particular one in shape, color and device, which represents the letter M, and that the other three represent W D and R respectively. He thus gets at the fact that the ship's signal is M W D R; and by referring to the Code-book he finds this to correspond with the number 20,202, the official number of the ship Lamplighter, a number that belongs to no other ship whatever. As far as a sea-telescope can render the flags distinct, so far does this power extend of ascertaining a ship's name, and at the same time her port and tonnage, and other items also entered in the Register. The ship Lamplighter in a similar way ascertains the name of the other ship; and then they proceed with their gossip, each telling the other whence she came and whether she is going, and giving and receiving information useful to both. There is, of course, a good deal of hauling up and down of flags in reference to this gossip; but this is routine work, re-

quiring only patience and attention. One ship may want to buy some bread, or to borrow an anchor of the other, or to send a letter bag by her, or to ask whether there are any belligerent cruisers about, or whether any storms have been encountered ; the flags and the Code-book enable the one vessel to make, and the other to interpret, the necessary signals for these purposes. The Code-book contains nearly 20,000 words, phrases and sentences, each with its flag-signal ; whereby the conversational power of ships at sea is really something considerable—all added to the 40,000 or 50,000 signals for the names of ships. Slight differences in the flags distinguish men-of-war and troop or transport ships from merchant vessels ; and there is a system for bringing foreign ships under the same arrangement, whenever governments and owners are willing to do so. Some few shipowners even in England are too niggardly to afford a complete set of flags, with a Code and a Register ; and some captains are too old-fashioned to take easily to the system ; but this foolishness is gradually disappearing.

The invisible Lloyd may continue to keep a record of the inaudible speaking of ships at sea for ages to come, for aught we can see. Day and Martin's blacking would be nothing particular without the name : Day may be dead, and Martin dead, and yet both live in the small stone-bottles. And so it is with Lloyd. He lives after his death ; lives not only in England, but abroad ; for there is an Austrian Lloyd's, founded for much the same purpose as the one in England, and borrowing the very name.

#### The Rights and Duties of Seamen.

It would greatly promote the general good feeling if a due regard was had among men, in all departments of life, to each others rights. Much needless litigation would undoubtedly be saved by it.

It would likewise assist the general prosperity, if every class had a clear understanding of just what were its peculiar and corresponding duties.—

Rights and duties are inseparably related. There are those, probably in every commercial circle, who have a very imperfect knowledge of the law touching the rights and duties of seamen. We have reason to know that seamen themselves are not properly informed upon the subject. With our other readers, they will be instructed by the article we take from the *Merchants' Magazine* for October, giving a valuable summary of the laws referred to.

#### THE LAW OF SHIPPING.

The law makes no important distinction between the officers, or mates as they are usually called, and the common sailors. Our statutes contain many provisions in behalf of the seaman, and in regulation of their rights and duties, although the contract between them and the ship owners is in general one of hiring and service. The principal statutes on the subject are to the following points : 1st, the shipping articles ; 2d, wages ; 3d, provisions and subsistence ; 4th, the seaworthiness of the ship ; 5th, the care of seamen in sickness ; 6th, the bringing them home from abroad ; 7th, regulation of punishment.

1st Every master of a vessel is bound to have shipping articles, which articles every seaman on board must sign, and they must describe accurately the voyage, and the terms on which each seamen ships. Courts will protect seamen against uncertain or catching language, and against unusual and oppressive stipulations. If a number of ports are mentioned, they are to be visited only in their geographical and commercial order, and not revisited unless the articles give the master a discretion. Admiralty courts enforce or disregard the stipulations as they are fair and legal or otherwise, and exercise a liberal equity on this subject ; but courts of common law are more strictly bound by the letter of the contract. The articles are generally conclusive as to wages ; but accidental errors or omissions may be supplied or corrected by either party, by parol.

2d. Wages are regulated as above stated, and also by limiting the right to demand payment in a foreign port to one-third the amount then due, unless it be otherwise stipulated.—Seamen have a lien on the ship and on the freight for their wages, which is enforceable in Admiralty. By the ancient rule, that freight is the mother of wages, any accident or misfortune which makes it impossible for the ship to earn its freight destroys the claim of the sailors for wages. The reason is, to hold out to the seamen the strongest possible inducements to enable the ships to carry the goods and earn the freight.

3d. Provisions of due quality and quantity must be furnished by the owner, and double wages are given to the seamen when on short allowance, unless the necessity be caused by some peril of the sea, or other accident of the voyage. The master may at any time put them on a fair and proper allowance to prevent waste.

4th. As to the seaworthiness of the vessel, our statutes provide that it may be inquired into at home or abroad, by a regular survey, on complaint of the mate and a majority of the seamen. But this very seldom occurs in practice. If seamen, after being shipped, refuse to proceed upon their voyage, and are complained of and arrested, the court will inquire into the condition of the vessel, and if the complaint of the seamen is justified, in a greater or less degree, will discharge them, or mitigate or reduce their punishment.

5th. As to sickness, the statutes require that every ship shall have a proper medicine chest on board.—Moreover, twenty cents a month are deducted from the wages of every seaman to make up a fund for the maintenance of marine hospitals, to which every sick seaman may repair without charge. In addition to this the general merchant law requires every ship owner or master to provide suitable medicine, medical treatment, and care for every seaman who becomes sick, wounded, or maimed, in the service of the ship, at home or abroad, at sea or on shore; unless this is caused by the misconduct of the seaman himself.

The right to these things extends to the officers of the ship, and probably to the master.

6th. The right of the seaman to be brought back to his own home is very jealously guarded by our laws. The master should always present his shipping articles to the consul or commercial agent of the United States, at every foreign port which he visits, but does not seem to be required by law to do this unless the consul desires it. He must, however, present them to the first boarding officer on his arrival at a home port. And if, upon an arrival at a home port from a foreign voyage, it appears that any of the seamen are missing, the master must account for their absence. If he discharge a seaman abroad with his consent, he must pay to the American consul three months' wages, of which the consul gives two to the seaman, and remits one to the treasury of the United States, to form a fund for bringing home seamen from abroad. This obligation does not apply where the seaman is discharged because the voyage is necessarily broken up by a wreck, or similar misfortune. But proper measures must be taken to repair the ship, if possible, or to obtain restoration, if captured. And the seaman may hold on for a reasonable time for this purpose, and if discharged before, may claim the extra wages.

Our consuls and commercial agents may authorize the discharge of a seaman abroad for his gross misconduct, and he then has no claim for the extra wages. On the other hand, if he be treated cruelly, or if the ship be unseaworthy by her own fault, or if the master violate the shipping articles, the consul or commercial agent may direct the discharge of the seaman; and he then has a right to these extra wages, and this even if the seaman had deserted the ship by reason of such cruelty. They may also send our seamen home in American ships, which are bound to bring them for a compensation not to exceed ten dollars each, and the seamen so sent must work and obey as if originally shipped. It is of great importance, that the powers and duties of our consuls abroad should be dis-

tinctly defined and well known. And Congress has recently enacted an excellent statute on this subject.

If a master discharges a seaman in a foreign port, he is liable to a fine of five hundred dollars, or six months' imprisonment. And a seaman may recover full indemnity or compensation for his loss of time, or expense incurred by reason of such discharge.

7th. As to the regulation of punishment, flogging has been abolished and prohibited by law. Flogging means, the use of the cat, or a similar instrument, but not necessarily blows of the hand, or a stick, or a rope. Desertion, in maritime law, is distinguished from absence without leave, by the intention not to return. This intention is inferred from a refusal to return. If he returns and is received, this is a condonation (or forgiving) of the offence, and is a waiver of the forfeiture. If he desert before the voyage begins, he forfeits the advanced wages, and as much more; but he may be apprehended by a warrant of a justice, and forcibly compelled to go on board, and this is a waiver of the forfeiture. By desertion on the voyage, he forfeits all his wages and all his property on board the ship, and is liable to the owner for all damages sustained in hiring another seaman in his place.

Desertion, under the statutes of the United States on this subject, seems to be a continued absence from the ship for more than forty-eight hours, without leave; and there must be an entry, in the log-book, of the time and circumstances. But any desertion or absence without leave, at a time when the owner has a right to the seaman's service, is an offence by the law-merchant, giving the owner a right to full indemnity.

◆◆◆

S. S. W. & W. S. W.

The chart and compass are among the most important articles to the mariner.

From the commencement of the voyage, the eye of the helmsman is scarcely off the point to be sailed; and when neither sun nor stars appear, how hazardous the ship's course becomes, without the aid of his friendly guide—the mariner's compass.

The chart is to direct the mariner, when sailing on the coast, or near the land, how the land lays, and the exact course he must steer, in order to enter into a given port, in safety.

We will suppose the chart reads thus:—"On entering this harbor, bring such a light or head-land to bear S. S. W. Here the direction is plain, and from a presumed good authority, the pilot is warranted to abide by the direction; but if from recklessness, ignorance or a desire to assume or, I might say, outrage his own responsibility, he deviates from the point laid down, and runs a W. S. W. ly course, though apparently a very slight difference, yet it is obvious, that he does it at the hazard of life and property, and must be accountable for the disastrous result.

For the mariner to fail to consult his chart at all would be preposterous; also, to venture, upon his own responsibility, to vary, however slightly, from the authority of the chart, would be equally so. Of what use the directions, unless consulted and obeyed. Examine the compass; it is divided into thirty-two points of direction—familiar to the helmsman—each course has a world of meaning in it to him; each line though but a little way apart yet in that little difference, safety or destruction may be depending.

It is here seen, how very small a deviation from the truth, is attended with danger and defeat.

Mankind see and acknowledge it to be so, in such, and similar cases, and learn wisdom by the fact.

Witness the conduct of men in the different professions, in matters relating to their peculiar callings.

For example, the niceties of points of law;—how strictly to be observed in all conveyances of property, as wills, obligations &c: how the merest omission or error sometimes breaks the will, or nullifies the legal transaction.

The medical practitioner, or dealer in medicine; how nice the inquiries of the former, of his patient; how careful in his prescriptions; one drop, misdirected or misapplied, turns the antidote into poison.

In the solution of a mathematical problem, one wrong figure at the

commencement of the operation, proves ruinous to the whole process.

Should the artificer dispense with the square, the line and plummet in his work, are we to expect proportion, or beauty or safety in the building he erects?

And so in a thousand things, that might be mentioned, pertaining to the conduct of human affairs, what precision and caution are absolutely indispensable to success.

The specific object of this article is to bring to view and to expose the danger of deviating from, known and long established principles in religion; principles which have stood the test of ages;—or, in other words, showing the importance of closely adhering to the minutest points which God has seen fit to reveal in his word, as aware that an undue latitudinarianism in our religious faith may prove as dangerous to the soul, as the inconsistent conclusions of the mariner, who, on entering a port, should judge it equally safe whether he pursued the direction laid down in the chart, or took at random, either, the S. S. W. or the W. S. Westerly course.

Truths, which at first sight, may appear to have but little importance in their difference, if followed out, the difference may prove of very serious moment; as the points of the compass are at their beginning, near to each other, yet in a long run, their increasing widening shall bring the ends they have attained, wide apart.

Says a writer, speaking of the doctrines of the Bible, "Displace one of them from the system, or misstate and pervert it, and you give a new turn to the entire christian life."

The wonderfully minute connection of gospel truths with each other is seen in the writings of St Paul, indeed throughout the whole volume of inspiration; and a reckless dissevering of truths, wrought out with so much exactness and delicacy, by the Holy Spirit, is sacrilegious to a very great degree. God, would not have his work, any more than the artist would have his, handled roughly.

Let the infidel and scorner inquire "where is truth," and affirm that there is no moral truth in the universe; or inquire what use of creeds and dog-

mas. The christian, taught of God, knows better than to assume such a position, with the Bible before him.

With the poet, he can say,

"Here is firm footing, here is solid *rock*,  
And all is *sea* besides."

There is truth in the Bible, massive, ennobling, eternal. Standing at its margin, the Apostle, with inspired emphasis exclaims—"O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." And of its vast importance to a dying world, and a thorough understanding of it, in all its sacred minutia, see such men, among thousand of others, as Jonathan Edwards, Pres. Dwight, Hopkins, Bellamy and Scott, giving a beautiful system of this truth; setting every link bright and strong into the great chain, not one of which can be spared without endangerment to the whole. "It seems to me you are very particular in your religion" said one; "Yes," was the reply, "for God is a very particular God."

Writes one, "Men of intelligence desire to know what they believe, and whereof they affirm, and to be able to give a reason, founded on some known fact or principle, for the faith, and the hope, the feeling and the law of life, that is in them. And such men never can be satisfied with, never held under the control of a religion which has not truths capable of being stated in intelligible propositions, and as such, considered and defended. Hence, as a matter of history, we find some of the most vigorous periods of the Church's life, to be those, in which the most intense interest has been felt in the doctrines of our holy religion; and the grand safeguards, which have operated to prevent the degenerating of christian piety, and to restore it when degenerated, have been found in the accurate statement and defense of these same theological principles."

The doctrines of the Bible are so pure, so sweet, so rich, and forming when spread out, such a magnificent display of the wisdom and glory of God, that it seems strange, that an intimate acquaintance with that wondrous scheme of redemption is not sought after, by all who profess to be

interested in its grand and benevolent design. Shall "angels desire to look into these things," and shall we disregard them?

One half of the time consumed on mere literary trash, would be sufficient to form an acquaintance with the writings of such men, as would give a character to our religious profession; make us able champions of the cause we love; and give us such an insight into all, even the minutest portions of evangelical truth, that any violation of them, would be seen in a moment, in its true light; and its removal could not escape our notice.

Surely every man may not only know where he is, but what he is. By the *Bible compass* he may know there is a difference between S. S. W. and W. S. W.—(*Christian Mirror*.)

#### Gold Mining on the Pacific.

A very interesting series of letters has been in course of publication for several months past, from Mr. Bowles, of the *Springfield Republican*, who accompanied the Colfax party across the western plains. One of the latest gives a *resume* of all that has been observed in relation to the mining interests of California and the new Territories, but its length precludes more than a brief notice in these columns of some of the salient points. The gross production of gold and silver west of the Rocky Mountains is supposed to be as large now as ever before. The returns from the San Francisco Mint and the Express companies indicate a yield for the present year at least equal to that of 1864, which was about \$60,000,000. The estimates are as follows:

California.....	\$20,000,000 to \$25,000,000
Nevada.....	15,000,000 to 20,000,000
Idaho and Oregon.....	12,000,000 to 15,000,000
British Provinces and Arizona, perhaps,	\$5,000,000

While these figures, so far as relates to California, are probably under the mark, there is reason to think Nevada, Idaho and Oregon are put down too high. But time will show.

The gold of Montana finds its way mainly through Colorado, but this is the first season of any large production there. The common theory among miners is, that the precious metals

were originally imbedded in quartz, from which they are released by the action of the elements through long years. The various processes employed by miners form an interesting subject for study, but none are more remarkable than "hydraulic mining," in which large streams or lakes are turned into ditches, and thence discharged with tremendous power into the hill-sides, destroying thousands of acres of fine lands by the excavations and heavy deposits of sand washed over the surface. The solid gold particles are deposited along the narrow beds or sluices in the lower valleys.—Near Dutch Flat, a hydraulic company spent \$80,000 in building a new ditch, and divided \$120,000 the same year. Other enterprises of like character proved profitless. A thousand dollars a day is often washed out by companies holding rich soil and employing a large force. As stated, a single "cleaning up," after a few weeks' washing in a rich place, has produced \$50,000 in gold dust and nuggets, and in other cases even \$100,000 is reported. These are extreme instances of good luck; but gold-washing, as a general rule, is said to yield a fair profit on the investments made.

The gold quartz mines are mostly in the hills back and above the rich beds and gravel banks already washed out. The most notable of this description are mines in Grass Valley and vicinity, where extensive investments of capital are being made. In Mariposa we are told mining affairs have an entirely different aspect—the condition is "desperate." Mr. Bowles says only two or three quartz mills are running out of ten erected, mostly on the Fremont estate, and that the great Wall street company established two years ago, with a nominal capital of two million dollars, has come to grief. In regard to quartz mining in general the correspondent already referred to says:

"There are no very reliable statistics as to the extent of the quartz-mining interest of California, or of its comparative results by the side of the gold washings. The estimate of a prominent authority before me places the number of quartz mills in the

State at 600, their cost at \$12,000,000 and their product, on an average of \$10 to a ton of ore, at \$18,000,000 a year. But these figures are clearly wide of the fact; there can hardly be over 100 quartz mills, properly so-called, in all California, and they do not divide the State's product with the gold washers equally. Mining in California of all kinds is now much more systematically and intelligently conducted than ever before. It is loosing its wasteful, gambling characteristics. In 1862 it apparently had its greatest production; the returns for 1864 are only about half as much; and probably this year will show no gain upon the last. The interest is, on the whole, at the ebb tide. But the risk of the business will henceforth be less than heretofore; the cost of production is cheaper here than in the newer and more remote fields; and I am inclined to the belief that investments in mining in California can be made with better results, at least with more certainty of profit, if less possible gains, than in any of the fresher and more fashionable regions."

The Idaho mines now divide interest with those of Nevada and Colorado. The Boise Basin affords some of the best washings yet discovered, and is rich in quartz veins. Eight mills are in operation there. Another district bordering on Oregon is well spoken of, though the ore, like that of Nevada, contains more silver than gold.

Reviewing the whole ground, the opinion is expressed by Mr. Bowles, that mining is as likely to be profitable in California in the next five years, especially considering the facilities for communication, as in any other part of the gold region. Some of the new territories must wait for the railroad before they receive a steady and permanent development.—*Journal of Commerce.*

**AMERICAN STEAMERS.**—There are now employed in the coasting and river trade of China thirty-four American steamers, representing 29,107 tons. Most of these vessels have been sent out there within the last five years. It is a remarkable fact that every vessel sent out from here has reached her destination in safety.

### The New Commandment.

John 13, 34.

BY WM. RANKIN DURYEE.

I love the Church, God's chosen fold,  
All glorious in his sight,  
Enwrapped with Christ's own righteousness,  
And shining with his light.  
Oh! never from this soul of mine  
May fade this holy love,  
'Till from the Church below I rise  
To join the Church above.

I love the Church, which holds the faith  
A Saviour's lips bestowed,  
When through the three and thirty years  
He bore the sinner's load—  
Which finds in him her only Priest,  
The sacrifice to bring;  
And, bowed in meek humility,  
Reveres him as her King.

Apollos, Cephas, Paul!—not theirs  
The name that makes her one,  
But, deeper in the soul engraved,  
The name of Christ alone.  
And he who bears it, far or near,  
Is brother still of mine,  
With me to feast on heav'nly bread,  
And drink the sacred wine.

What care I, if by diff'reng names  
Christ's chosen are enrolled;  
One Israel still through all the tribes,  
One flock within the fold;  
Beneath their feet one path extends  
To shining realms above;  
Above their head one ensign gleams  
With blazonry of love.

And sadly, in these earthly days,  
Sound out the tones of fear,  
Which force from out the lower fold  
Some soul to Jesus dear.  
"He followeth not with us;" "his name  
From brotherhood we blot;"  
Still turns the Christ, with gleaming eyes,  
Beware! "rebuke him not."

Oh! if below, with weakened minds,  
Our Lord's commands we read;  
If children still, we disagree  
On rite, and form, and creed:  
Above, when at his feet we fall,  
To find his smile our bliss,  
No rank or form shall disunite,  
No name be borne but his.

There Luther's songs more ardent rise,  
There Knox, of fearless mien,  
There Calvin, of the sunlit soul,  
Move on the radiant scene.  
There Leighton, of the holy life,  
And Erskine at his side,  
With Baxter, find the perfect rest  
Amid the glorified.

Then grant to me, my Saviour God,  
A brother's heart and hand,  
Around thy board to welcome thine,  
Before thy cross to stand:  
Till love shall rise as in the skies,  
And each shall feel its glow,  
While all thy Church on earth confess  
A heaven begun below.

### The Ship on Fire.

Any one to whose lot it has fallen to witness that tremendous spectacle, a storm at sea, can well recognize and appreciate the briefly eloquent description of such a calamity, as given in Psalm evii, 23-30: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." The terrible shock, suspense, anxiety, and confusion, we can well imagine; but, after all, how many storms are weathered, and how many threats of shipwreck end quietly in the "desired haven!" But a still greater point is the fire at sea, where the good ship and its unhappy crew stand between the two devouring elements, and prove which is the more terrible of the two, by flying to the dreaded deep from the still more dreaded flame. This, indeed, seems to be the very climax of human misery, extremity, and peril. An incident connected with such a fearful catastrophe is now fresh in my memory, having been related to me by a friend some years since—a person of great veracity, who had her information from the fountain head.

A gentleman whom we shall call Mr. C., with his wife and two children, embarked, full of hope, in a good ship bound for a foreign clime. For some time all went on well. They were having a good passage, and soon hoped to reach their "desired haven," when one morning the captain with much consternation, discovered fire smoldering in the hold. Not a moment was lost in vigorous attempts to subdue the devouring element; but from the first it seemed a bad case, gaining head rapidly in spite of all exertion. The passengers were of course panic-stricken with terror when their danger was made known to them, and called loudly on their distracted captain to lower the boats, and give them a chance of escape. The vessel was well provided with boats, and the captain, abandoning all hope of ultimately saving his vessel, met their demand with promptitude and prudence, and made such arrangements that it was hoped they could all escape in comparative safety. But while all was hurry and activity

about them, the C.'s cowered together in a corner of the deck, without appearing to notice or to be noticed by the others. Mr. C. was afflicted for many years with epilepsy so badly that the least agitation brought on a fit, and the nervous system seemed each time to have less rebound, or force of throwing it off. The moment he heard of the imminent danger of the vessel his fit came on, to all intents and purposes paralyzing all exertions necessary on such an occasion, and of course his poor wife was instantly engaged about him, while the frightened little children could only weep beside their parents.

All who were active had already got off, and now the last boat was taking cargo, when the captain's attention was attracted by the unhappy group, and hurriedly addressing Mrs. C., he said, "Madam, you have not another moment to lose!" She only replied by pointing to her insensible husband, from whom she determined that *nothing but death* should separate her, according to her vow. "Love is indeed strong as death," when the wife and mother could refuse the means of safety, and cling to her helpless husband with such an alternative before her. At length the boat put off, and before there was a possibility of its return to the burning wreck for the four C.'s, Mrs. C. saw that their fate would be decided, as the fire had reached such a height that the children's feet were blistered by the heat of the deck. A moment or two might now envelop them in flames.

When at length the poor man recovered his consciousness, his wife made him aware of their fearful danger, and the necessity for instant action. There was now nothing for them but the waves, and they determined to commit themselves to the deep, in the faint hope of being picked up by the returning boat. So they bandaged the eyes of their poor little ones and threw them into the sea, and then embracing each other, made their plunge together. Mr. C.'s strength soon gave way—far from being able to help the children, he could not help himself—and sank to rise no more, till the day when the sea shall give up her dead. The children were

the next victims; but what became of the faithful wife? *The Lord being her helper*, she drifted about, as if by miracle, and she was picked up at length *just alive*. Exhausted as she was, it seemed for some time a question whether she would revive; but the issue of life and death are in the hands of Him with whom we have to do, and she recovered. Yea, more.

In some months this widowed and childless woman became the mother of a fine little girl, that she had once hoped to present to the husband of her youth. This little girl was spared to be the comfort of her widowhood, and my friend met with Miss C. some years ago in Dublin. She was then a fine girl of about twelve years old. And now, who will dare to say that *anything* is too hard for the Lord? For "with God all things are possible." *Faithful unto death* to her poor husband, the Lord was pleased to reward Mrs. C.'s devotion, not merely by sparing her own life, but by cheering it with a new tie—a little child of Providence. I have not heard of Miss C. for some years. She must now, if alive, be a woman; and I trust she will never be permitted to forget the wondrous circumstances connected with her birth, and devote her life to His glory who rescued her and her mother from the twofold dangers of fire and water.

We have no right to despair, no matter how hopeless our affairs may appear to us, for the end of the most tangled net is in safe hands; and if we can only *do our duty*, and commit events to *Him*, all will be well at last.

God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps on the sea,  
And rides upon the storm.

"When thou passest through the water, I will be with thee. Neither shall the flame kindle upon thee."

*Christian Treasury.*

#### Threatening Skies.

It may be that the late news from across the water, is belligerent, "only in appearance." It cannot fail, however, to excite apprehension. Before we are aware, we may find ourselves drifted into another war.

A well-known correspondent of the *Times* presents the impending danger in a way calculated to induce christians to call upon God, imploring that so dreadful a catastrophe as a war with England may be averted. The writer asks:

"Have both sides considered what a war between England and the United States would be? It would mean the absolute destruction of both British and American commerce, with the probable transference of the carrying-trade of the world to France and Germany; it would mean bloody and costly naval fights on every sea; battles on the Atlantic, battles on the Pacific; blood-stained decks on far-away tropical waters, and hand-to-hand struggles over sinking ships in Arctic seas; fire and carnage and desolation carried to peaceful vessels from Australia to the coast of British America. It would mean, also, Canada—a province utterly uninterested in the dispute—reduced to the condition of Virginia, with blackened homesteads and wasted fields, and, after rivers of blood have been poured out, perhaps brought down to be a subject district, which we should not desire to hold by force. "War with England" would be a new burthen of taxation on every man, woman and child, a new sorrow to homes afflicted enough; a new direction of the national mind, just turning to peace, to the passions and destructions of war. It would be a delay of the march of civilization and Christianity—a stepping aside from the path of progress, a blow to the human race which might retard its growth for half a century. Science, popular rights, reforms, religion itself would feel the fearful loss, when the two most powerful and most advanced Protestant nations should fall into such a terrible struggle. And for what? A question in regard to a paltry ten millions of dollars. In a week, the two nations would destroy, in gunpowder and the waste of war, double the amount.

It is time that the religious and sober mind of both people looked the question and the danger calmly in the

ce, and ask whether the world is to be dissolved and Christianity disgraced for so trivial a cause? The voice of the people is all-powerful in both countries. It should protest against "drifting into war." We, of course, believe that the position of our government is just and righteous, and that the permanent interest of England is on our side. They believe, on the other hand, that honor requires them not to yield. These two positions must be reconciled. War would be a fearful disaster to this country, staggering under debt, and yet bleeding with the open wounds of civil contest. It would be as terrible a misfortune to Great Britain. To humanity itself, it would be a calamity not to be measured. How can it then be avoided? We believe, mainly, by the moral influence of both peoples on their governments."

All this is well so far as it goes; but would it not be better to appeal directly to the Author of concord, and ask Him to dispose the nations to peace? In its relation to the Kingdom of Christ, it certainly is a proper theme for prayer, especially at the monthly concert.

For the Sailors' Magazine.

### A Shipmaster becomes a Preacher.

BY REV. S. C. DAMON, SEAMEN'S CHAPLAIN AT HONOLULU, S. I.

Captain S. B. Ingersoll, after he became a minister of the Gospel, lived to preach but one sermon, but still he was one of the most useful of God's servants, if we may estimate his usefulness from the happy results which have followed from the labors of one who attributes his conversion to Captain Ingersoll's pious counsels. Among the most useful and eloquent preachers and pastors, which have adorned the American pulpit, the Rev. William Nevins, D. D., of Baltimore, stands pre-eminent. While Nevins was a collegian at Yale, he was led from the pathway of gaiety and frivolity to become a follower of

the Saviour. The person employed as God's instrument in effecting this most desirable result, was Capt. Ingersoll, who was also an undergraduate of the college. The history of this gentleman, is somewhat remarkable, and I think will not be uninteresting to the readers of the Sailors' Magazine. The following sketch of his life I copy from the fourth vol. of Dr. Sprague's Annals of the American Pulpit, pages 629, 1830:

"Samuel B. Ingersoll was born at Salem, Mass., Oct. 13, 1785. At the age of seventeen he entered on a seafaring life, in which he continued about ten years, till he was advanced to the post of Commander. Though he had had a religious education, he was regardless of his spiritual interests until the year 1809, when, in consequence of being placed in imminent jeopardy from a fearful shipwreck, he was roused to serious reflection, and resolved that if he should ever see land again, he would devote himself to the service of God. On his return home, his friends noticed that his spirits seemed depressed, but he did not reveal to them the cause. Having a lucrative offer, he sailed again for Europe, and soon after leaving the port, he lost the mate of his vessel,—an event which, strongly affected his feelings. He now prayed for the first time in presence of others, performed the funeral rites of his friend, and committed his body to the deep; and from that time, morning and evening prayers were regularly offered on board the ship. When he came home again, he avowed the change in his feelings, and his whole demeanor showed that he was living for new objects. In June, 1811, he joined the Congregational Church in Beverly, to which his father's family belonged, then under the care of the Rev. Abiel Abbot. Shortly after this, he resolved to devote himself to the ministry; and having gone through his course preparatory to entering college, partly at New Ipswich, N. H., and partly at Farmington, Conn., he joined the Sophomore class at Yale, in the Autumn of 1814, and graduated in 1817 (at the age of 32

years.) Immediately after this, he placed himself as a theological student under the instruction of Prof. Fitch, and in May, 1819, was licensed to preach by the Western Association of New Haven County. In December following he was married to Miss Whittlesey, a respectable lady of New Haven. On the 14th of June, 1820, he was ordained as colleague Pastor, with the Rev. Dr. Sumner, of Shrewsbury, Mass. When he had preached but a single Sabbath, he was taken ill, returned to his friends in Beverly, and, after languishing about five months in extreme suffering, died on the 14th of November, 1820. His introductory (as it proved his final sermon), was published. A more lovely, beautiful, or elevated Christian character than his I have never known. His good influence in Yale, it is impossible adequately to estimate."

I have been exceedingly interested in the perusal of this short but beautiful sketch of Capt. Ingersoll's life. Truly may we exclaim with the Psalmist, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Captain Ingersoll, like John Newton and many others, was arrested in his career of worldliness while roving over the deep, and led to turn his steps towards the Gospel ministry. Although Capt. Ingersoll lived to preach but one sermon after his ordination, yet, doubtless, his life, if estimated by the good accomplished, may be reckoned among the most useful of God's ministers! Who can estimate the influence of his exertions in bringing young Nevins and other undergraduates to a knowledge of the truth as it is in Jesus? A life of usefulness is not to be estimated from its *length*, but the *amount* of good accomplished.

#### A Missionary Ship.

A late London paper says: "The Moravian missionary ship *Harmony*, left the Thames on the 20th June, on her annual voyage to Greenland and Labrador. She carried five missionaries, two of them, after a visit to Europe, returning to the field in which they have labored for a period

of nineteen years, the remaining three going out for the first time. They were accompanied by two gentlemen, members of the Society of Friends, who are desirous of paying a visit of Christian sympathy to the brethren in Christ in that dreary region. A meeting was held on board two or three days previous to the *Harmony* setting out on her voyage, when the ship, with her precious cargo, her crew and passengers, was commended to the gracious care and guidance of Him whom winds and waves obey; and the company present united in praising the past mercies vouchsafed by the Lord God to the little missionary vessel which, for almost a century, has been the instrument by which alone the communication has been kept up between Labrador and the Church at home. For ninety-five years the Moravian missionary ship has performed an annual voyage to that dangerous and inhospitable coast (the present vessel being the ninth that has been employed in the service,) and during all this time no serious accident has ever befallen her, nor has there been any loss of life among crew or passengers. In view of this proof of God's power and mercy, the Christian friends, assembled on the deck of the *Harmony*, could not do otherwise than praise the Lord for his 'goodness, and for his wonderful works to the children of men.'"

#### The Sacred Books.

How the books of the Old Testament were preserved, is a question of some difficulty, and we can but give the most probable solution.

The books of the law were placed in the Tabernacle with the ark of the covenant, and were kept there during the journeyings in the wilderness, and afterwards in Jerusalem. To the same sanctuary were successively consigned the various historical and prophetic books, from the time of Joshua to that of David. On the erection of the temple, Solomon deposited in it the earliest books, and enriched the collection with the inspired productions of his own pen. After his days, a succession of prophets arose, Jonas,

Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Obadiah, and Habbakuk. They all flourished before the destruction of the temple, and enlarged the volume of inspiration by valuable additions. About 420 years after the temple was built, it was burned by Nebuchadnezzar. What became of the MSS. of the Sacred Scriptures is not known. In Babylon, however, Daniel speaks of the book of the law as familiar to him, and of Jeremiah, and of other prophets. Shortly after the conquest of Babylon by Cyrus, the Jews were released from captivity, rebuilt the temple, and restored Divine worship, being encouraged to persevere by the exhortations of Haggai and Zechariah.

About fifty years after the temple was rebuilt, Ezra is recorded by tradition to have made a collection of the sacred writings, as he certainly took great pains to expound and enforce the ancient law (see Neh. viii. 1, 3, 9). To this collection were added (probably by Simon the Just) the writings of Ezra himself, with those of Nehemiah and Malachi, and thus was completed the canon of the Old Testament; for, from the days of Malachi, no prophet arose till John the Baptist, who connected the two covenants, and of whom it was foretold that he should precede the great day of the Lord. Mal. iii. 1.

The collection of the canonical books is generally said to have been the work of the Great Synagogue, a body which included Ezra, Nehemiah, Haggai, Zechariah, Malachi, and afterwards, Simon the Just. The existence and labors of this body are distinctly referred to in the most ancient Jewish writings.

After the captivity, synagogues were established in Judea, and throughout the world, and copies of the inspired Scriptures were so greatly multiplied as to make the preservation of particular MSS. rather a question of curiosity than of historical importance.—*Bible Hand-book.*

#### The Vampyre.

Captain Steadman in his "Narrative of a Five Years' Expedition against the Revolted Negroes of Surinam,"

relates that, on waking about four o'clock one morning in his hammock, he was extremely alarmed at weltering in congealed blood, and without feeling any pain whatever.

"The mystery was," continued Captain S., "that I had been bitten by the Vampyre or Spectre of Guiana, which is also called the Flying Dog of New Spain, and by the Spaniards, *Perrovolador*. This is no other than a bat of monstrous size, that sucks the blood from men and cattle while they are fast asleep, even sometimes till they die; and as the manner in which they proceed is truly wonderful, I shall endeavor to give strict account of it. Knowing, by instinct, that the person they intend to attack is in a sound slumber, they generally alight near the feet, where, while the creature continues fanning with his enormous wings, which keeps one cool, he bites a piece out of the tip of the great toe, so very small indeed, that the head of a pin could scarcely be received into the wound, which is consequently not painful; yet through this orifice he continues to suck the blood until he is compelled to disgorge. He then begins again, and thus continues sucking and disgorging until he is scarcely able to fly; and the sufferer has often been known to sleep from time to eternity.

"Cattle they generally bite in the ear, but always in places where the blood flows spontaneously. Having applied tobacco ashes as the best remedy, and washed the gore from myself and hammock, I observed several small heaps of congealed blood all around the place where I had lain on the ground; on examining which, the surgeon judged that I had lost at least 12 or 14 ounces during the night."

#### Superstition in Italy.

In an *Evangelical Christendom* letter from Florence we read:

In the little town of Cosenza, in Calabria, there are twenty-four large convents within the walls, besides an infinity of other clerical associations. The lyceum is in the hands of the priests, who are everywhere, in the *cafe* and the theatre, the private house and the public street, the prisons and

the charitable institutions. There, at Epiphany, a wooden doll is publicly baptized; elsewhere, drops of the Virgin's milk are vended; in one place, an annual holy fair takes place for the benefit of Mother Church, at which a traffic in human affection is maintained—lovers purchasing at high prices the gifts in wearing apparel of their fair friends; in another, the pig of St. Anthony feeds all round the village, till the *festas* of the saint comes round, when, like the fatted calf, he is killed and cooked for the table of the priests. Ten thousand of the most heathenish and superstitious practices prevail in this beautiful land, and have a prodigious hold on the ignorant and superstitious, as traditions handed down from time immemorial.

Watch-chains of steel, after the shape of the chains of St. Peter, and blessed by the Pope, are in great vogue in Central Italy; while in the North, huge breast pins are distributed by the priests for money, with the image of the Virgin outside, and the inscription "Thy kingdom come!" and inside a portrait of Pio Nono.

#### The Tide in the Bay of Fundy.

Much having been said about the tides in the Bay of Fundy, no doubt the following descriptions of the manner in which they rush up the bays and rivers may be of interest to our readers. Having been more than once a witness of the capricious capers of the grand "bore," as it headlong rushes up the Windsor, we can vouch for the following description:

"A broad plain of red mud stretching to the horizon was suddenly streaked with silver lines, and then the "bore," a foot high, came rushing up the narrow lanes of water. It came slowly, roaring hoarsely, and the broad tide spread behind it. In half an hour the broad plain was covered by a wide red torrent, whirling like a mill-sluice, boiling, eddying and sweeping everything that would float before it. From the waters edge the sea looked like a steep mound of water, a furious rapid, pouring down from the horizon. By three P. M. the tide

was up to the edge of the wharves, and the muddy water had cleared in the centre. Boats came creeping out of odd corners, and the sea was forty feet deep over the plain of mud. According to the sailing directions, the tides in the Bay of Fundy seem to result from the cramming of the tidal wave into a narrow wedge-like opening. In the Bay of Mines, the water sometimes rises 75 feet, while the tide in the Gulf of St. Lawrence, beyond the narrow isthmus, 16 miles wide, rises 8 feet. At Windsor, where the tide has to turn round a point, it rises 40 feet. In the wider part of the bay it rises 30 feet only. In some parts of the bay are dangerous whirlpools, where the stream runs nine knots. The bottom seems to be composed of the debris of the soft rocks, and it seems highly probable that the sea will break through, and make an island of Nova Scotia, unless the land rises. About high water mark the shore is strewed with very large boulders of coarse granite, and numerous other stones foreign to this district. It is evident that this creek is growing larger by the wearing of its banks. They are undermined at high water mark. The rock near the bridge is a soft limestone full of fossils, interstratified with beds of close clay dipping at a high angle."—*Advertiser.*

#### A Good Appointment.

Mr. William P. Powell, keeper for more than twenty-five years of the Sailors' Home for Colored Seamen, at No. 2 Dover-street, New York, has been appointed Notary Public in this city by Governor Fenton, and has also received a commission for the same office from Governor Buckingham, of Connecticut. He is the first colored man who has ever received this office in the city of New York.

#### A Perilous Vocation.

The vicissitudes of a sailor's life are painfully exhibited in the recent returns of the English board of trade. Of forty-seven thousand seamen, whose names are recorded during the twelve years ending 1864, no less than twenty thousand died from drowning, and more than two thousand from accidents of various kinds.

# THE SEAMEN'S FRIEND.



CHRIST IN THE STORM.]

[MATT. VIII 24, 25.

## Christ in the Storm.

One dark, stormy night, said a traveler, we were tossing in a rude little native boat, near the coast of Ceylon. As I lay on my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder, while the rain was pouring on all sides, and our boat tossing like a bubble on the waves, I could not but think of our danger; for I knew that the native boat-men were timid and ignorant, and many such little

barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion as he inquired of the boatmen for the master of the boat. "He is in the hinder part of the ship, asleep," was the reply. Little did the rude heathen who uttered these words, know that they made our very soul thrill. In a moment, I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy sea of Genesareth. Never did I so realize

that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near as he was to his disciples, and that he could as easily say to the foaming billows about us "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish?"

My fears were gone. I felt that Jesus was near, that I could almost put my hand on his and hear his voice, "It is I, be not afraid."

Often, since then, in hours of darkness and trial, have I lived over that night, and been comforted by the same sweet thoughts.

Dear fellow-christian, in a time of darkness and storm, dost thou remember that Jesus is near? When afflictions come and mountains of grief stand on the right hand and on the left, and the mists of dull despair come full and thick in thy face, dost thou draw near to thy Master and trust to his arm to save? This is thy privilege. Oh! come to Him and enjoy it. Do heavy burdens press thee down? Fear not—carry them all to Jesus. None are too heavy for him to bear; none so small as to be beneath his notice. In him all fullness dwells. Art thou poor? he is rich. Art thou weak? he is strong? Art thou sinful and unworthy? he is righteous and infinitely worthy.

Look up, then to Jesus. Confide in him. Live very near to him, and be at peace.

#### Foreign Correspondence.

##### SWEDEN.

Rev. F. O. Nilsson, our Chaplain at Gottenburg, writes under October 4th, that during the quarter just closed, he had preached 40 sermons, conducted 39 prayer-meetings, and other public religious services, made 150 religious visits in families, and 106 on board of vessels. He has had the great pleasure also, of receiving five persons into his church. He has

distributed 1500 pages of tracts, and traveled, in the discharge of his duties, 150 miles.

He passed the months of July and August on the sea-coast, and says:

"The Lord graciously strengthened me, and I was enabled to labor for him during the time among the families of sailors and fishermen in the parts where I sojourned. At the first, I was very weak; but as the people gathered in the evening at the place where I stopped, desiring me to speak to them about the way of salvation, I felt the obligation upon me so pressing, that I had to comply as well as I could.

At first I only read a portion of Scripture, making some practical remarks, and closed with prayer. As my physical strength increased, I increased my labors. Soon I ventured to appoint meetings for preaching on Sunday afternoons, and soon on weekday evenings. And as a few pious persons were encouraged to take an active part in the work by prayer, we had, with few exceptions, religious meetings every evening. I preached when I was able, and for the rest we had prayer and singing of hymns, reading the Scripture and religious conference.

I also distributed a number of tracts which were thankfully received. In this manner I proceeded during the time in two parishes, spending about an equal amount of time and labor in each. And to judge from the signs, such as the willingness to attend the meetings, the attention with which they listened to the word of God, the deep feelings exhibited, and the oral confessions made, I have the strongest reasons to believe that good was done. Some careless persons give evidence of having been brought under deep conviction of sin. Four persons professed to have found peace with God through faith in Jesus. To God be all glory.

The whole of September I have labored exclusively here in Gottenburg. Being all alone to labor with the church, I have preached in our chapel twice on each Lord's day and once on each Friday evening, besides leading two prayer-meetings weekly.

one on Sunday mornings and one on Tuesday evenings, as also the special meetings of the church and speaking to the Sabbath School on Sunday noon. In the week-days I have visited all the vessels about the wharves and harbors, distributing tracts and conversing with the seamen about the concerns of their souls.

On board of one of our larger steam-boats I found the chief engineer to be a pious man, who gladly received from me some religious tracts for distribution, as he expressed a great desire to be useful for his Saviour in some way.

On board of a Norwegian bark, the second mate and one of the men experienced much gladness at seeing me, and professed to have been greatly encouraged and strengthened in theirious resolutions by my conversation with them. On the following Sabbath they were both of them at our meetings, accompanied by several of their shipmates. I furnished them all with religious tracts in their own language. On board of a coasting vessel I found the captain to be a professor of piety, and who willingly gave me all the opportunity I desired to hold religious conferences with the crew. Both he and his men attend our meetings when in port. He also was glad to receive tracts for distribution before he left us last week. On board of one of our steamers I found out that the chamber-maid is a pious woman and a very consistent christian from Stockholm. Last week she called at my house, when among other things she said, that she had been like a sheep upon the mountains. She asked for and received some Dutch tracts to distribute among the lady passengers.

Her excellent and christian conduct had gained her the greatest esteem of the captain, and regard and respect of all on board the boat. Her case shows that there is no excuse for neglecting religion from whatever lawful occupation we may follow. I have lately had opportunity to give away a number of French tracts on board of French vessels, which have been willingly and often thankfully received.

MR. LINDELIUS, of Gothland, reports that in the last three months he

has visited 22 ships, conversed with 60 seamen and their captains, and was well received every where but in a single instance. On shore he has visited 22 families, conversed with over 200 persons, fishermen and others, preached 4 times, and held prayer-meetings frequently as he had the opportunity, besides distributing Bibles and Testaments wherever he found need.

This veteran sailor missionary expressed his thanks for the privilege which God grants him in laboring for the good of souls about him, and for the support he receives from this Society. He has been a useful man, and will doubtless have an abundant recompense for his manifold labors.

#### FRANCE.

REV. H. ROGERS, Chaplain at Havre, writes under date of October 18th:

"I am thankful to say our attendance during the hot season has been all that we could expect; not so many seamen as in winter months. The four weekly services are regularly maintained, and God has sometimes made us joyful in His house of prayer. Some of my visits to the hospital and prison have been deeply interesting. I trust God's blessing will attend them."

#### BELGIUM.

REV. H. VOSKAMP, in a letter from Antwerp, enclosing his quarterly report, sets forth the great need at that place of a suitable Bethel. He also says, that, "with the close of the civil war in North America, vessels are already arriving here, and your Society would do well in sending hither, like to Havre and Marseilles, a good missionary, in order to announce the gospel to American seamen, and to all mariners who speak the English language. For a long time I have been alone in my work at the docks, but now I have some help in a Norwegian missionary, who has been sent hither by a Society of Bergen, that he may preach to the Scandinavian sailors. If your Society would send a missionary, who speaks the English, we might do something toward starting a Sailors' Home

I have been able, by the grace of God, to perform my daily task in health and comfort, visiting the seamen on ships and at their boarding houses, and in the hospitals."

## DENMARK.

Rev. P. E. Ryding, our Chaplain at Copenhagen reports, that during the month of July, he was incessantly busy among the seafaring men in and about that city. He says:

"I was on board of many ships, and had opportunity to speak with many sailors and others, about the salvation of their souls. I also supplied several persons attending my preaching service with Bibles and religious books.

"Aug. 1, I went to Zealand to attend a conference held in the chapel at Wandlose, where I met thirty clergymen and missionaries from different places in Denmark and Germany, among others the old brethren Oncken and Körner. The great question before the conference was, 'how more might be done, in Christian union, for the progress of the kingdom of God, and a greater blessing secured on our brethren in Scandinavia.'

"Upon returning to Copenhagen, four days afterwards, with Messrs. Oncken and Körner, public religious services were held at which these brethren officiated, and much good was accomplished."

Mr. Ryding says, that at Rönne, where he labored from 11th of Aug. to 15th Sept., "the Lord was very gracious to him, giving him the opportunity to labor in the houses of the people, to visit their sick, &c., and hold preaching services, which were largely attended by seamen."

He adds: "From Rönne many ships go out to seek freight in the whole world; and this being an island lying in the middle of the Baltic, many sailing by, seek Rönne harbor, so there is opportunity for seamen to come ashore, and hear and be provided with the word of God."

On leaving Rönne, Mr. Ryding undertook a missionary tour into the interior of the island, disseminating the Gospel, and encouraging the brethren where he went.

Returning to Rönne he held a series of meetings, which were very much blessed to the people. He gives an interesting account of the conversion at that time, of a sailor, whose wife had been long praying for him and was now made glad in seeing her husband come out upon the Lord's side.

In the close of his report, Mr. Ryding refers to a custom among the Danish Christians, which must serve to cultivate among them the spirit of brotherly love.

It is called "a meal of love," probably after "the feasts of charity" of apostolic times, spoken of in 12th of Jude. Children participate in the festivities, and people of all persuasions are invited, until the house is filled.

From the 1st of July to 1st of October, Mr. Ryding preached 22 sermons, held 14 public prayer-meetings, visited 22 families, and 222 ships. He has, in that time also, distributed 48 Bibles, 93 testaments, 240 religious books in various languages, and over 3,000 tracts.

## HONOLULU.

Rev. S. C. DAMON writes: "If any would know what your Chaplain's duties are, I would reply, simply those of an Agent of the Christian Commission, preaching, visiting sick seamen at the hospital, going among seamen on shipboard, distributing books, tracts, papers, writing letters to their friends and in an hundred other ways trying to smooth down the roughness of the sailor's lot, and administer to his comfort as a physical and immortal being."

By the mail which takes this letter to you, via S. Francisco, I shall also write

the friends of seamen and others, whose relations have wandered to this part of the world. I shall write to Mrs. Martha H. Randall, No. 6 Orchard Street, Roxbury, Mass., to inform her that her son George died at the U. S. Marine Hospital, on the 10th of this month, and that I officiated at his funeral. I shall also write Mr. C. Holbrook of Mercer, Maine, to inform him that his nephew Orlando (alias William) Holbrook, died at the Queen's Hospital, on the 10th of this month. The expenses of the former were paid by the U. S. Government, and those of the latter by the "Ladies' Stranger's Friend Society."

I am so situated that almost daily applications are made to me by seamen and strangers for aid, and it affords me unspeakable satisfaction, that I am able to point out to such persons a way in which their necessities may be met. The American sailor, I can send to the United States Consul, and seamen of other nations to their Consuls; but not a few are destitute of the necessary papers to procure consular assistance, but I am not obliged to turn away from them. Some I can send to the agent of the "German Club;" some to the agent for the "St. George (British) Club;" some to the agent of the "American Benevolent Fund;" some to the "Odd Fellows;" some to the "Masons;" and if any poor fellow comes along who can only say, "I am poor and sick and a stranger in this land, without a friend," then I can recommend him to the "Ladies' Stranger's Friend Society." As Mrs. Damon has been for several years President of this Society, I am bold to pour into her ears the "cry of the destitute." If she says, "there is no money," I reply, "It is of no use, you must take him, I cannot find any body else to look after him," and I am happy to say, that I seldom fail to make favorable impression.

The "Morning Star" sailed yesterday for Micronesia. The Rev. Mr. B. G. Snow and wife returned to their station in Ebon, the Marshall Islands.

I would refer to the Rev. Mr. Snow, not only as a good missionary of the American Board, but he does all in his power as a Seamen's Chaplain.

He never fails to preach to seamen when an opportunity occurs, and in every other way to do them good.

Now that the rebellion is put down and thousands of young men will be obliged to turn their attention to other employments, besides that of killing their fellow men, I do hope that many, very many will become faithful home and foreign Missionaries. The fields are white to the harvest—now is the time to labor. If I should ever return to America, one special object would be to urge young men to become Home and Foreign Missionaries."

#### Report of Rev. E. O. Bates.

Rev. Messrs. LOOMIS & HALL.

I have divided my time during the past month between the navy yard and merchant vessels.

#### THE NAVY YARD.

In this important and interesting field of labor we continue to receive much encouragement. The Libraries, with the Bible and other religious reading, which we have supplied to those on our naval vessels, are not only received with thanks, but they are producing a good moral and religious influence. In many instances it has been the means of leading many a wanderer on the trackless ocean to Christ, as the only ark of safety. The uniform testimony of officers returned from the blockading squadron is, that your library work has been a blessing to their ships' crews. They thank you and your Society for the interest manifest in the sailor's behalf. Many, when leaving on other vessels, desire their ships supplied. An ex-officer called at my office in the navy yard, asking for a library, and also for a good supply of the *Life Boat*, which is a very popular paper, and read with interest by the men. He said, "you have, during the war, supplied two vessels, of which I was Executive officer, and I have seen the good results that the reading of your books and papers have produced among the men."

I have furnished during the month (including six sent to Japan) 20 libraries. I have furnished 51 naval vessels, with 586 Friends and Life Boats, 45 Bibles, 584 Testaments, 4,800 re-

ligious periodicals, and 8,400 pages of tracts.

THE MERCHANT SERVICE.

I have supplied 218 vessels with 500 Friends and Life-Boats, 500 religious papers, and 1,700 pages of tracts in my visits from vessel to vessel. I have been received kindly, and the reading matter with thanks. The school at the Mission Hall is in a good condition.

Brooklyn, Oct. 31, 1865.

Quarterly Report of Rev. Ola Helland

OUT-DOOR SERVICE.

The work among seamen is increasing, and I feel happy to report an increase in volunteer labor also. We have at present eight pious men, who every Sabbath visit the shipping and boarding-houses, distributing tracts and other religious reading. During the last quarter 69,000 pages of tracts have been distributed, and we have reason to hope that the words spoken by the brethren as they have delivered these messengers of truth will not be in vain.

The Library work is also demanding more time. Although the opening of the Southern ports has greatly increased the shipping, yet we have not only come up to the number of libraries shipped last quarter, but have gone far beyond it, 55 vessels having been supplied. Most of these libraries were returned from war vessels and had to be refitted.

In addition to the above we have supplied 10 Scandinavian vessels with our small libraries in that language, and their influence for good is beginning to manifest itself.

THE MISSION.

We have had a good attendance at our services in the Hall, and some fruits have appeared.

A young Dane rose in one of our meetings and made the following statement: "I came to this country last fall; I then thought I was good enough as I had reformed some. I attended the Swedish service in the morning, but did not understand the language very well. I came to this

hall in the afternoon; I understood all that was said. The way of salvation was preached so plain that I was convinced that I lacked the one thing needful. I sought the Lord and found Him, and have been very happy since that time. Last week I pleaded with the Lord in prayer for a special blessing. I wanted to have more of the mind that was in Christ, when the thought came—will you go home and tell your friends of it? and the next thought, will you go now? I had a hard struggle, but I said, *Lord, I will go, and will go now.*" I wish I could depict that young man's countenance as the tears rolled down, and with uplifted eyes to heaven, exclaimed: "*I am going; God calls; pray for me; I am young and ignorant, but I trust in God.*" He subsequently called at my house; I gave him Christian counsel, supplied him with tracts and religious books, and had a blessed season in prayer and praise. He has gone to Christ.

Two sailors met here last summer who had known each other before as shipmates; one had just come from home, the other had spent most of the previous five years in this country, and had given his heart to God. He invited his old companion to come with him to hear the Gospel preached in his own language. "*What! go to church; have you become holy?*" Yes, I am a changed man; come to church with me and hear for yourself. They came to the Mission Hall, and that very day the stranger to Christ was convinced of sin, came forward for prayer, and before twenty-four hours had passed he found peace in believing. He said, one day to us, "when the priest pardons sins we feel his hand on our head, but when Christ pardons we feel it in our hearts." These two seamen went to sea together for a short voyage, and came back happy. The one who had been the means of the conversion of the other, began to feel it his duty to go home and tell to his friends what great things the Lord had done for him. He has gone to work also with his bundle of tracts and books. Thus the Lord is sending out missionaries.

October 31st, 1865.

**Report of Prince Loveridge.**

To the Secretaries of the Seamens' Friend Society.

Since my last report, I here respectfully say, that I have continued my work on all kinds of vessels where our men and women (color'd) are employed. The sound, river and sea steamers employ a large number of these people who gladly receive religious readings. Many have asked for a Testament and common prayer-book, and six who were outward bound, I have furnished with Bibles. I have furnished nine Portuguese and Spanish Testaments. About 50 ships, barks and other sea vessels outward bound have been visited; and on my way to the galley to confer with him who is generally employed there, I am met by good young men whose skins are not colored like my own, and who are glad to receive the word of God in a tract from me.

Some serious scenes have passed before me among the sick and dying men in our hospital. I have been pleased to know that many who have for years been wandering from the ways of God, in their last hours found Jesus a special friend.

At the naval hospital, Brooklyn, there are prayers every day at 12 o'clock, conducted by one who was born in Africa, and has been long a slave. He lost both legs by a bomb from the rebels. He is rather a remarkable man, his faith is very strong; he insists that God caused his affliction to save his soul. He has been known to exhort his dying companions until their last, and has got from many a one the promise to meet him at the bar of God. Our boarding houses are at times quite thronged with those the merciful God has been pleased to conduct safely through the perils of the great deep. They are furnished with our tracts and other religious reading, and as many as are here on Sundays, are invited to attend religious worship.

New York, Oct. 31, 1865.

A little boy, seeing a drunken man prostrate before the door of a grogery, opened the door, and putting in his head, said to the proprietor; "See here, sir, your sign has fallen down!"

**Extract of a Letter received from a Norwegian Mate, mailed at Genoa.**

"I have some news to tell you that will be interesting, and that is, that by the grace of God I have been made his child; blessed be the Lord who has had mercy on me, so hardened a sinner, that I could not give up all when I was in New York; but when we were out at sea, then I began to feel restless in my soul, and came to the determination that I would be a child of God, let it cost what it would. I now began to pray that I might feel a true sorrow for sins, and thought I never could feel sorrow enough, and that if I could not weep better tears, and feel a great breaking down, God would not look down on me. I went in this state for a long time, but George, (the cook) who was converted in the Mission Hall in Brooklyn, before we came to sea, said to me, 'you need only faith in Christ in order to be saved.' This I could not believe, but finally when near the Western Islands, I was enabled to believe in the Lord Jesus Christ as my Saviour, and now, although I am weak, Jesus is my Saviour and I am His child.

George was a great help to me, and had he not been on board, I do not think that I would be the converted man I hope I am. I think the captain is not far from the kingdom. We have had prayers morning and evening, and also on the Sabbath.

During our stay here a number of sailors from Norwegian vessels have attended our meetings, and several of them have been awakened. I have hope for two mates.

*All on board our vessel are awakened, and some of them near the kingdom. I never thought that the prayers of others could be any help, but now I know and am convinced that your prayers in your meeting for me and others have brought forth fruit. You must especially ask Mr. Helland to remember us in his prayers, and thank him very much for those good books we got from him.*

*I often wish I was with you, where I could get instruction from old experienced christians."*

**Sailors' Meetings.**

It will gratify our readers to know something of the labors of Chaplains, missionaries and other christian workers in the city in behalf of the seamen temporarily on shore.

The following extract relates to the Mariners' Church, of which the well-known and efficient Rev. E. D. Murphy is the pastor, located on the corner of Madison and Catherine streets:

"Three services are held in this church on the Sabbath—preaching twice, and a prayer-meeting in the evening—also several meetings during the week, all of which are well attended and are of an exceedingly interesting character. In connection with this church there are two missions held under the auspices of the same Society in different parts of the city. One of these missions is located on the corner of Dover and Water streets, in one of the worst places in New York—it being surrounded by numerous rum shops and dance houses. Indeed, the room in which religious meetings are now held, was formerly a rum-shop and dance-house; but, the Port Society having secured it, after a thorough cleansing, overhauling and refitting, they now have a very commodious and inviting room.

On Sabbath afternoons at 3 o'clock, they have preaching; a prayer-meeting follows the sermon. On Monday and Saturday evenings prayer-meetings are also held, and on Wednesday evening a temperance meeting. This meeting (temperance) is different from any that we have ever attended. No long harangues are delivered by one or two speakers, but short and pithy addresses are given by any who may choose to speak, which are followed by appropriate cold-water songs. Then the gentlemen who are engaged in the good work go among the audience and endeavor by personal conversation to persuade those present to go forward to the desk and sign the pledge. Some evenings there are eighteen or twenty signatures obtained, and we have been informed that more than six hundred have signed the pledge during the past year.—

Such meetings may fitly be termed *working meetings*, and they are productive of incalculable good."

Meetings of the same character are held in the Oliver St. Baptist Church, under the care of Rev. Dr. Hodge; in the Presbyterian Church of The Sea and Land, Rev. A. McGlashan, pastor; in the two Floating Chapels in the North and East rivers, under the patronage of the Protestant Episcopal Church, and in pastor Hedstrom's Swedish Bethel Ship, pier 11, N. R.

One of the most important enterprises of this kind, under the direction of the American Seamen's Friend Society, is the Mariners' Church, Brooklyn, commonly known as the Mission Hall, located on President street, near Hamilton Avenue. Large numbers of canal boats winter here, and the families living upon them numbering between four and five hundred persons, may be reached from this point; while not infrequently a hundred vessels—of almost every nation—may be counted in the neighboring slips.

Regular services are held here on the Sabbath, with preaching morning and evening in English, and in Norwegian in the afternoon. There are also two week-evening services in the latter language. These are conducted jointly by our indefatigable missionaries, Rev. Messrs. Bates and Helland. The Sabbath School at this mission, numbering about 150 children, is worth a visit at any time. It is in a somewhat vigorous condition; and though not so well supported by teachers and other helpers from churches in the vicinity as it should be, is doing great good, not only to the children in attendance, but also to the families from which they come.

It is proper to state in this connection, that eligible building lots

have recently been secured for this enterprize; by the American Society, on which a commodious Bethel is to be erected very soon.

Some of the pastors and earnest laymen of Brooklyn advocate this movement, because of what they see to be its importance, especially to sailors and those who congregate with them in that part of the city.

In addition to the above, weekly meetings are held at the Sailors' Home, 190 Cherry street, where our excellent missionary, Mr. John Byrne is uniformly in attendance.

These meetings have done great good. They are open to all; are full of interest and will cheer the heart of any christian who may be disposed to turn in and lend a helping hand:

Short Sermons to Seamen.—No. 4.

By Rev. ROBERT W. LEWIS,

*Pastor of the Floating Church, Pike Slip,  
New York.*

1. Samuel, 11, 30. "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

This extract from the word of God, sounds very much as if taken from the New Testament. The expression has the mild and gentle tone of the Gospel of loving kindness. Many places in the Old Testament which speak of those who despise God are severe. But those are severe in appearance more than in reality. God is a just God, and in this he especially takes pleasure and delight. The Old Testament is not contrary to the New. The spirit and temper of them both is essentially the same. And again and again, as in the prophecy of Isaiah, there are utterances of God which reveal him as a God of infinite mercy, and loving kindness; and this extract from one of the books of the Judges, makes a similar revelation of him, and shows in New Testament language, how God will reward those who honor his holy name and make their boast of his praise.

And now, my friends, may I not

say that despising Christ is despising God. Christ is the brightness of the Father's glory, and the express image of his person. We must reject the Bible if we reject Christ as God. How will those who impiously call Jesus Christ a mere man, answer such words concerning him as are found in the last few verses of the first chapter of the Epistle to the Ephesians. They tell of Christ as set at God's right hand, "in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come."

And shall a despising of God as revealed in Christ, receive no more punishment than to be held in light estimation. But this is the way which a merciful God takes to speak of a most terrible thing. To be lightly esteemed in the day of JUDGMENT! There is nothing more terrible.

The other part of the expression is remarkable also. Shall God honor those himself who honor him? He might well give this to others to do, as when King Ahasuerus, in the book of Esther, ordered Haman to attend upon the man whom the King delighted to honor. But in the plan of redemption,

"The King himself comes near,  
To feast his saints to-day."

Christ the judge, has been Christ the saviour; and he will be the justifier of all who believe in him. Author of our faith, he will also be the finisher and the rewarder of that faith. The honor God the Saviour confers upon his disciples, is seen in this lower world. They fare better than men of the world. A consistent, faithful Christian man, in time, wins respect from all. Let him persevere in honoring God, and even his enemies will be at peace with him. But then there is also the honor awaiting the disciples of Christ in heaven. There shall the people of God be like unto God in all things. Whatsoever glory has been conferred upon Christ, the master, shall descend upon his disciples, according to the text: "Them that honor me, I will honor; but they that despise me shall be lightly esteemed."

**Forward.**

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel that they go forward." But how? The Jewish leader might well cry out, "We have no fleet to bear us over. " "Go forward!" But, Lord, we cannot ford the gulf before us. "Go forward!" Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes, "Speak to the children of Israel that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry-shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you, not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will you cease to pray, then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening to them! Go forward.

2. Another one is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it; he winces under the slightest word, and *imagines* terrible things in store for himself. Go forward! the sea will open to you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back by a straw.

3. A third person complains, "I

am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment in the path of duty. God will show you the way; only go forward *looking for the cross*.

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is, *to believe*. Then, instead of halting, and shivering in an ague-fit of indecision, take a bold, decisive step. End the tottering uncertainty by going forward, "looking to Jesus."

The only way to do a thing is *to do it*. God gives strength to the obedient. He has no promises for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps just as soon as you determine to obey that voice which says to you, *Go forward*.—*Christian Banner*.

**"The Sabbath at Sea."**

Such is the title of one of the late issues of the American Tract Society, 150 Nassau-street, New York.

In preparing this hand-book, as in his "Christ and the Sea," Dr. Spalding evinces his abiding interest in the welfare of the sailor; a cause to which he has devoted the best years of his life. He shows the practicability of keeping the Sabbath at sea, and gives several examples illustrating the advantage of such Sabbath observance.

He cites the case of a shipmaster of more than thirty years' experience on the sea, who says of himself: "Immediately after breakfast, at eight o'clock, I devote three-quarters of an hour to social worship with the men; this exercise gives tone to all the other exercises of the day. At four p. m., is the regular service: reading the Scriptures, praise, prayer, a sermon preached or read; or in place

thereof an exposition of Scripture or Bible class exercise, with appropriate remarks, and a song of praise; the whole service, not exceeding an hour and a quarter."

On week days also he had family worship with his men. His ability to interest them consisted not in his education, but his earnest desire and determination to seek their spiritual good.

Dr. Spalding's book is timely, and cannot fail to be useful. We shall place it in all our loan libraries. A copy should be in the hand of every seafaring man.

#### A Gratifying Testimonial.

U. S. Ship Hartford, Aug. 7, 1865.

Rev. Mr. BATES.

My Dear Brother,—On the eve of my departure for foreign lands, I wish to express my thanks to you and the Society which you represent, for your co-operation with me for the benefit of the sailors on the North Carolina. The publications, Bibles, Testaments and tracts which I have received through you, have done much toward facilitating my work and interesting the men on board of this ship.

I hope and pray that the good seed which we have mutually been able to scatter will spring up in due time and produce an abundant harvest. The christian courtesy and kindness which has marked your intercourse, not only with me, but with all the officers in the service has endeared you very much to us. It gives me pleasure, my dear brother, to bear testimony that you have done your work faithfully and well. The libraries and religious reading matter which you have furnished me for the Hartford have been received and put up in a case. I hope that it will produce much good ere we return. May God bless you in your labor of love, and have you in his Holy keeping.

Your Brother in Christ,

GEORGE W. DORRENCE,  
Chaplain U. S. Navy.

#### A Word of Cheer.

The following note comes from a valued subscriber, enclosing a GOLD DOLLAR, for the Magazine, for the coming year :

PHILADELPHIA, Nov. 6, 1865.

DEAR SIR,—It is with much pleasure I send my subscription for 1866, and can assure you, if at any time, obliged to relinquish that privilege, it would be an affliction.

I sincerely pray for the advancement of Christ's kingdom among so worthy and useful a portion of our race as that for which your Society is at work. May the Lord bless your efforts; and when He shall gather up his people, may they for whom you labor, be of that "vast multitude whom no man can number."

Very respectfully yours,  
R. P. W.

#### Acknowledgement.

Messrs. Carter Brothers, Charles Scribner & Co. and D. Appleton & Co., have each lately sent us a generous donation of books for our Loan Library use.

Ex-Governor Morgan, also, has our thanks for Fifty Dollars worth of books, which he caused to be published for distribution, and which has already done incalculable good.

The work consists of a series of discourses on the Prodigal Son, written by the late Rev. James Rowland, pastor of the First Presbyterian Church, Circleville, Ohio.

#### Notice!

Any person entitled to the publications of the American Seamens' Friend Society, either Life Director or Life Member, not receiving them regularly, will confer a favor by reporting the fact at this office.

Certificates of membership will be issued upon application, to all who may desire them.

Address the Corresponding Secretary, 80 Wall Street.

## An Appeal.

All friends of the sailor will rejoice to hear of the good work God is carrying on among the sons of the ocean. Serious impressions are often made on their minds while away at sea. To this end, we would like to furnish such as are going to sea with religious reading.

Old religious papers and pamphlets are excellent documents to put with the Testament in the seamen's chest. The demand upon seamens' ministraries for them is very large. We are thankful for what we have received from co-operating friends of the cause, but our supplies are decreasing. Will not our friends remember us again? All packages will be sent for

REV. ROBERT W. LEWIS,  
62 Pike Street.

## Position of the Planets for December.

MERCURY is close to Jupiter about noon of the 5th. It rises about 10 hours at the beginning and 7 hours at the end, setting about 4 hours, P. M. throughout the month, and is a little south of the moon about 1 hour, P. M. of the 19th.

VENUS rises about 6 hours, A. M. at the beginning and an hour later at the end, setting throughout the month at 3 hours, P. M. It is a little south of the moon at 4 hours, P. M. of the 16th, and near Mars and Mercury on the 29th.

MARS is a little south of the moon about 6 hours, A. M. of the 17th, and near Venus at 7 hours, A. M. of the 29th. It rises about 7 hours, A. M. throughout the month, setting at 3 hours, P. M.

JUPITER arrives in conjunction with the sun about 2 hours past midnight of the 31st, and is scarcely visible. It rises at the beginning of the month, about 9 hours, A. M. and at 8 hours at the end, setting at 5 hours, P. M. and 4 hours, P. M. respectively.

SATURN is a little north of the moon at 7 hours, A. M. of the 14th.—It rises about  $4\frac{1}{2}$  hours, A. M. at the beginning and at 3 hours, A. M. at the end of the month, setting respectively at  $2\frac{1}{2}$  hours, P. M. and noon.

B. B.

N. Y. Nautical School, 92 Madison St.

## Receipts for October, 1865.

## MASSACHUSETTS.

Lenox, Cong. church.....	\$20 00
Lynn, Rev. J. B. Sewall.....	2 00
Newburyport, Female Bethel Society, const. Miss Annie M. Moore, L. M.....	20 00
John Clarke, Morthampton, Mass.....	30 00

## CONNECTICUT.

Hartford, Fourth Cong. ch.....	29 62
New Canaan, Mrs. L. B. Whitlock.....	5 00
New Preston, Mrs. Ann Bronson.....	2 00
New Haven, Third Cong. church.....	212 43
North Cong. ch.....	96 56
South ".....	57 36
Chapel St. Cong. ch.....	50 70
Center " (in part).....	166 24
College St. Cong. S. school, for ships' library.....	12 00
College St. Church.....	74 64
Waterbury, Second Cong. S. school, for ships' libraries.....	48 00
West Hartford, Miss S. W. Boswell, for ships' library.....	10 00
Woodbury, North Cong. S. School, for ships' library.....	12 00

## NEW YORK.

Albion, Pres. S. school, for ships' library,.....	12 00
Bridgehampton, Pres. ch.....	28 25
Brooklyn, Central Pres. ch.....	150 00
Catskill, Baptist ch. (add).....	75
Ref. Dutch ch.....	90
Pres. ch.....	5 00
East New York, Bible Class of Reformed Dutch ch. for ships' library.....	12 00
New York City, Capt. William Ritchie, 2 sovereigns.....	13 80
Capt. L. Brown, brig Milwaukee,.....	2 00
Late Stephen V. Albro, Wm. H. Albro, Executor.....	428 57
Luther Jackson.....	1 00
Capt. Wm. S. Newell, brig Lizzie Troop.....	3 00
W. R. Beebe.....	25 00
J. C. Holden.....	10 00
Fred'k A. Lane.....	25 00
Albert Clark.....	10 00
Wm. H. Lee.....	10 00
Wm. C. Martin.....	5 00
W. H. P.....	5 00
J. C. H.....	20 00
Charles P. Kirkland.....	20 00
E. V. Haughwout.....	5 00
David Dows.....	25 00
D. G. Bacon.....	10 00
B. W. Merriam.....	5 00
Dr. Wm. N. Blakeman.....	5 00
Wm. Oothout.....	25 00
R. M. Olyphant.....	25 00
Wm. M. Evarts.....	10 00
S. F.....	5 00
Richard J. Dodge.....	10 00
Joseph Sampson.....	100 00
Moses A. Hopcock.....	10 00
Wm. Alexander Smith.....	25 00
Wm. Sanderson.....	2 00
W. F. H.....	5 00
Wm. Mathews, for Richmond Mission.....	100 00
J. H. Brower & Co. for "	20 00
Pokeepsie, Mrs. M. J. Myers.....	25 00
Tarrytown, First Ref. Dutch ch.....	36 70

## NEW JERSEY.

Bloomfield, Pres. ch. ; \$20 from Mrs. Wm. Silliman, const. Halsey Marsh Barrett, L. M.....	136 23
Mendham, First Pres. ch.....	24 60
Newark, Mrs. Janette Davidson.....	4 00
Pompton Plains, Ref. Dutch ch. const. Rev. J. Ferguson Harris, L. M.....	29 38

## WASHINGTON, D. C.

Washington Assembly's Pres. church, \$12; for ships' library.....	42 00
	\$2,320 73

## RECEIVED IN BOOKS.

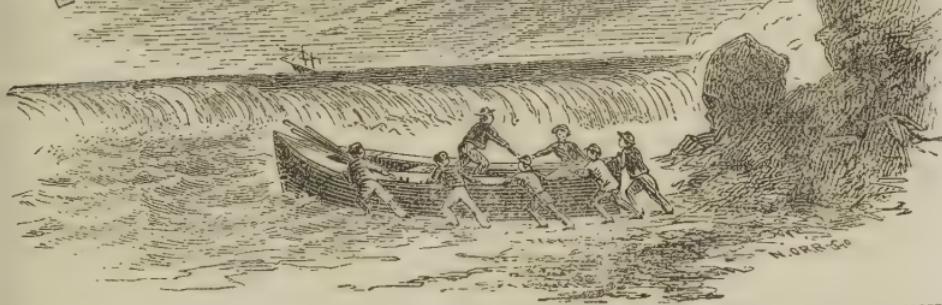
Robert Carter & Bros., Books.....	50 00
Charles Scribner & Co ".....	50 00
Hon. R. D. Morgan, ".....	50 00

## RECEIVED FOR THE GRATUITOUS CIRCULATION OF

## THE SAILORS' MAGAZINE.

From sundry friends, Washington, D. C., through Rev. J. L. Elliott.....	26 00
William Mathews, New York.....	12 00

# THE LIFE-BOAT



Dec., 1865.] Published by the American Seamen's Friend Society. [Vol. 6.—No. 12.

## The Children at Home.

### THE DEAL BOAT.

Little John Cole's father was about to die, and as he had no property to leave his wife and children, he felt very anxious and unhappy. Johnny had been told that his father would die, but he did not know what death meant; and, therefore, with all the innocence of a good little boy, he asked his father what he could do to help him. "You cannot help me, Johnny," said the sick father; "but when I am gone, you can help your mother."

"Where are you going to?" said John. "Can't you let me go with you?"

"No, nobody can go with me; I must go alone."

"Well, when will you come back?" said the little fellow; "you know we depend upon you for money to buy bread."

"I shall never come back, my dear boy; when people die, they never come back."

"Well, then, you intend to send for us, father, for we can't live without you."

"You will break my heart Johnny, if you talk so. I shall not send for you, but God will, and then we shall meet again. Now, my dear boy, you must stay with your mother, and try to make her happy."

"So I will," said Johnny; "but I don't know how. I can't work, you

know. Yes, I can make deal boats, and sell them."

"You can do better than that," said his father; "you can be a good boy, and behave well, and love your mother, and this will help her more than any work you can do."

"Well, I'd do all that," said Johnny; "but people won't love mother because I love her, and then where is the bread to come from?"

"God will send it if you are good," said the poor man, who could hardly speak, he was so choked by the innocent talk of his little child.

It is not necessary to say how the father died, and how the poor widow had to go into a single room, and work out almost every day to support Johnny and his little sister. Johnny did all he could to help his mother; and he did a great deal, for when his mother was absent, he took care of his little sis, and when she was asleep one day, he took the jack-knife that belonged to his father, and made what he called a boat, out of a piece of wood, and then stood at the door and asked every one that came along to buy it.

"Do you want to buy a boat?" said he to a big boy who was passing.

"You get out!" said the boy, as he knocked the boat into Johnny's face, and broke the mast. The poor boy's heart was almost broken; too, but he made another mast and stood at the door again. Two little girls came

along, and Johnny asked if they wished to buy a boat.

"What do you call it? a boat?" said one of the girls; "it is a funny looking boat."

"We don't sail boats," said the other girl.

"Well you don't know what fun it is," said the little boat-builder.

"We have no wish to know," said they, as they went off, laughing at poor Johnny.

Presently an officer of the frigate that was lying in the harbor passed.

"Please buy my ship," said Johnny, very imploringly.

"Did you make it?" said the officer.

"Yes, I did, all myself," said Johnny.

"What put it into your head to make a ship?" said the good natured man.

"Why, you see," said the little fellow; "sis hasn't any bread to eat, and I thought I'd work and earn some money and buy some."

"Who is sis?" said the captain.

"Why, don't you know sis?" said Johnny; "just look in here."

So the officer entered, and saw sis asleep on the bed.

"Whom do you belong to?" said the captain.

"To mother, now," said Johnny; "for father is dead and gone away."

Just then little sis opened her eyes, and seeing the uniform of the officer, she began to laugh.

"What do you ask for your ship?" said the captain.

"One penny, if you can't give any more."

The captain gave him a pat on the cheek and said, "wait a few minutes, and I'll come back and buy your ship."

He went out and bought two large loaves of bread, and carried them back and gave them to Johnny.

"Are you God?" said the little fellow, with eyes as large as saucers.

"No," said the officer; "I am only one of his servants." He then patted Johnny's head, and told him to be a good boy, and he would come and see his mother. He did call again, and after learning all about the family, he promised to take care of them; and when Johnny was a great boy, he

took him on board his ship, and, in time, made an officer of him, and adopted him; and after battle, when he was dying of a wound he had received, he asked Johnny, who was now Lieutenant Cole, to hand him that casket on the desk. "Open it," said the captain, giving him a key. "What do you find there?" said the captain.

"Nothing but my deal boat," said Johnny.

"When you made that boat, you made your fortune," said the captain. "Under that boat is my last will, and all the property I have is yours."—John became a rich man, and he deserved it.

Now what is the object of this story? Merely to teach you that, if you are good, and want to do all you can to help those about you, God will show you some way to do so. The deal boat was a small affair to the unfeeling boy who broke it, and to the thoughtless girls who laughed at it; but to the officer and to God it was above all price. Go, then, my young friends, and do likewise.

#### "Would You Have me Drink?"

A minister at the Fulton Street Prayer-meeting, related the following incident in regard to a party of sailors, six of whom drank liquor, while the seventh totally abstained:

"The six determined to make the seventh as one of themselves, and when in port, provided a supper to which he was invited. They drank and urged, and finally threatened coercion, which he steadily opposed. Said he: 'Boys, I may be in your power; but before you resort to further violence, hear what I have to say.' They consented. 'My father,' said he, 'was a drunkard. I remember when I was a child how he used to abuse my mother, who was always affectionate and kind to us. One day in winter my mother sent me on business, which kept me from home till late at night. On my return, I saw something lying on the snow which appeared to be a man; and upon examination as I approached nearer to it, I found it to be the frozen body of

my dead father. Mother was informed; the aid of kind neighbors was obtained; my dead father was taken home and prepared for burial. While thus prepared, my mother called me to the coffin with the other children, for the last time to see our father's face, and there she made us solemnly promise never to drink intoxicating liquor. My mother is dead and gone to heaven. I regarded that promise as sacred, and have never broken it." A pause ensued. "Say, boys, would you have me drink?" 'No, no, no,' was uttered by every voice, amid tears which freely flowed. The pledge was procured; they all signed it. To the surprise of the captain, they were early on board, sober and orderly. He inquired, and was told the cause. He, gratified, signed the pledge. His mate did likewise. An influence was in that ship which caused all hands to sign the pledge of total abstinence. There came another spirit to that ship: it was the Spirit of Jesus, through whose power nearly all were converted. Thenceforth the voice of prayer and the song of praise were substituted for ribaldry and profanity, and the peace which accompanies a consciousness of Christian privileges was the happy experience of that ship's crew."

### The Rescue.

Several years ago a ship was burned near the mouth of the English Channel. Among the passengers were a father, mother, and their little child, a daughter not many months old. When the discovery was made that the ship was on fire, and the alarm was given, there was great confusion, and this family became separated. The father was rescued and taken to Liverpool, but the mother and her infant were crowded overboard, and unnoticed by those who were doing all in their power to save the sufferers still on the ship. They drifted out of the Channel with the tide, the mother clinging to a fragment of the wreck with her little one clasped to her breast.

Late in the afternoon of that day a vessel bound from Newport, Wales, to America, was moving slowly along in her course. There was only a light

breeze, and the captain was impatiently walking the deck, when his attention was called to an object some distance off which looked like a person in the water. The officers and crew watched it for a time, and, as no vessel was near from which any one could have fallen overboard, they thought it impossible that this could be a human being. But as their vessel was scarcely moving, it was thought best to get out a boat and row to the object. The boat was accordingly lowered and manned. It was watched with considerable interest by those who remained on board, and they noticed that, as it drew near to the drifting speck, the rowers rested on their oars two or three minutes, then moving forward, took in the object or thing, they knew not which, and returned to the ship. When the boat's crew came on board they brought with them *this mother and her child*, alive, and well; and the sailors said that, as they drew near, they heard a female voice sweetly singing. As with a common impulse the men ceased rowing and listened, and then the words of the beautiful hymn, sung by this trusting Christian, all unconscious that deliverance was so near, came over the waves to their ears:

"Jesus, lover of my soul,  
Let me to Thy bosom fly,  
While the waters near me roll,  
While the tempest still is high;  
Hide me, O my Saviour hide,  
Till the storm of life is past;  
Safe into the haven guide,  
Oh! receive my soul at last.

"Other refuge have I none,  
Hangs my helpless soul on Thee;  
Leave, oh! leave me not alone;  
Still support and comfort me.  
All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenceless head  
With the shadow of thy wing."

In due time the vessel arrived in America. The mother wrote to her friends in England, thus the father learned of the safety of his wife and child, and in about four months from the time of their separation they were happily reunited.

What a beautiful illustration the incident affords of the truth that God never forsakes those that love him. A child of his may be placed in circumstances of great trial, suffering

with pain, sickness, lost in the desert, in peril at sea, drifting away as it may seem from all earthly help, as were this mother and her babe out upon the deep; but who has trusted in him is never out of his sight, never where he cannot hear their cry for help. And, although deliverance does not always come in the way hoped for or expected, yet of this we are assured, that in *some* way every trial and sorrow shall be made a blessing to those who love God.

### Faith in the North Star.

When I was a child, my father, one night, gave shelter and rest to a fugitive from slavery. For his greater security, he preferred to stay in the barn, concealed among the hay. The poor fellow was an object of absorbing interest to us children. I shall never forget his fantastic dress, and the mixture of the grotesque and pitiable in his manner. The falling of a leaf startled him; and he trembled to accept the least kind office, least it was meant to betray: for he fancied, as he well might, poor creature! that every man's hand was against him.

He had come a long way, and his feet were sore, and his coarse and scanty clothing was torn by the briars among which he had concealed himself during the days; for his fear had not permitted him to travel, except of nights. He had a sweetheart somewhere, who had escaped a year before him. Where she was, he did not know; but his faith in their ultimate meeting knew no shadow of doubt. "She sot her face right toward the north star," said he; "and that's the way I's gwine till I finds her."

On stormy nights, he had, for the most part, laid by, he said, because he could not see that star, and it was useless to go forward without some guide. "If a body only has de north star," said he, "he is safe; but he ain't without, case he hain't got light in himself for to go by."

Many a time, when I have seen men and women zig-zagging through the world, without any guiding light, I have thought of that poor fugitive and his north star, and wished there

were more of his child-like faith and reliance in the word.

Many and many a year has passed since he went forth alone into the storm and the darkness, and how or where his journey ended I never knew; but I do know that such faith and trust as his can not be always baffled, and that, confiding alone in God, he will be gathered up into a light so broad and bright, that no shadow can find access to him, and no fear come to mock him.

We are taught to trust in ourselves, and it is very noble and very beautiful so to trust; but higher and lower and broader than our self-reliance must be our faith in Him through whom only that reliance can be assured. In the long-run, no man can help himself who does not say, "God help me;" and no man lives a life worth having, who does not say in his soul, "I know that my Redeemer liveth." No matter what gifts of riches, of genius, or of beauty, a man possesses; if he have no faith in the light outside of himself, he is poor indeed,— "walking in a vain shadow and disquieted in vain." ALICE CAREY.

**A GRANDCHILD'S REBUKE.**—Some time ago a gentleman on Long Island was making too free with the Bible, and brought forward his strong argument against it, declaring in the face of all present, "I am seventy years of age, and have never seen such a place as hell, after all that has been said about it." His little grandson of about seven years old, who was all the while listening to the conversation, asked him, "Grandpa, have you ever been dead yet?"

### American Seamen's Friend Society.

REV. HARMON LOOMIS, *Cor. Sec'y.*  
REV. S. H. HALL, D. D.  
MR. SAMUEL BROWN, *Asst. Treas.*  
MR. L. P. HUBBARD, *Financial Agent.*  
OFFICES { 50 WALL STREET, NEW YORK.  
AND { Bible H., Phil'a, Rev. S. BONHOMME.  
ADDRESS } 13 Cornhill, Boston, Rev. S. W. HANKS

### Terms of the Life Boat.

THE LIFE-BOAT is published for the purpose of diffusing information and awakening an interest more especially among the young, in the moral and religious improvement of seamen, and also to aid in the collection of funds for the general objects of the Society. It will be sent gratuitously, post-paid to every family from which a contribution is received, and to all persons who act as Collectors for the cause, provided a package of not less than 25 to one address is made up.

## LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; one of One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a Life Director.

## FORM OF A BEQUEST.

I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$ ——, to be applied to the charitable uses and purposes of the said Society.

## SHIPS' LIBRARIES.

Loan Libraries for Ships are furnished at the offices, 80 Wall street, and 13 Cornhill, Boston, at the shortest notice Bibles and Testaments in various languages may be had either at the Office, or at the Depository of the New York Bible Society, 7 Beekman street.

## CLOTHING

For shipwrecked and destitute seamen are solicited from the Ladies, and the benevolent generally. Also bedding, &c., for the Sailor's Home.

## SAVINGS' BANK FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 78 Wall street, and Boston, Tremont street, open daily between 10 and 3 o'clock.

## SAILORS' HOMES.

LOCATION.	UNDER WHAT DIRECTION.	KEEPERS.
NEW YORK, 190 Cherry street,	Amer. Seamen's Friend Society	Mr. J. H. Cassidy.
" 2 Dover street (colored)	" "	W. P. Powell.
PORTLAND, foot of India street	Maine Seamen's Union	Thomas Bailey.
BOSTON, 99 Purchase street	Boston Sea. Friend Society	Capt. P. G. Atwood.
PHILADELPHIA 422 South Front street	Pennsylvania Sea. Friend Soc	Thomas McGuire.
MOBILE,		Henry Parsons.
NEW ORLEANS, cor. N Levee and Suzette sts.	New Orleans Society.	
SAN FRANCISCO	Ladies' Seamen's Friend Soc.	James F. Stewart.
ST. JOHN, N. B.	Seamen's Home Society	E. W. Flagor.
HONOLULU	Honolulu Sea. Fr. Society	Mrs. Oat.

## INDEPENDENT SOCIETIES AND

NEW YORK, 338 Pearl street	
" 173 Cherry street	
" 334, 336 Pearl street	
" 322 do.	
" 91 Market street	
" 4 Catharine lane, (colored)	
" 3 do do. do.	
" 45 Oliver street	
" 39 do. do.	
" 9 Carlisle street	

BOSTON, North Square "Mariner's House"	
NEW BEDFORD, 14 Bethel Court.	
BALTIMORE, 65 Thames street	
WILMINGTON, cor. Front and Dock streets	
CHARLESTON, Market, opposite State street	

SAVANNAH, foot of Jefferson street	
------------------------------------	--

## PRIVATE SAILOR BOARDING HOUSES.

Epis. Miss'Y Society for Seamen	J. Marrett
Private	S. Scott.
do.	William Huelat.
do.	Benj F. Buck.
do.	Peter Oberg.
do.	G. F. Thompson.
do.	Chas. M. Fortes.
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do.	William White.
Boston Seamen's Aid Society	Wm. Johnson.
Ladies' Br. N. B. P. S.	N. Hamilton.
S. Union Bethel Society	David Iisley.
Wilm. Sea. Fr. Society	Edward Kirby.
Charleston Port Society	G. W. Williams.
	Capt. W. White.
	Capt. O. C. Parker.

## MARINERS' CHURCHES.

LOCATION.	UNDER WHAT DIRECTION.	MINISTERS.
NEW YORK, Catharine, cor. Madison street	New York Port Society	Rev. E. D. Murphy.
" foot of Pike street, E. R.	Episcopal Missionary Society	" R. W. Lewis.
" foot of Hubert street, N. R.	Do. do.	" H. F. Roberts.
" Swedish & English, Pier 11, N. R.	Methodist	" O. G. Hedstrom.
" Oliver, corner Henry street	Baptist	" J. L. Hodge, D. D.
" 52 Market st.	Sea and Land, Presbyterian	" A. McGlashan, 89 Madison st.

ALBANY, Montgomery street	Methodist	" John Miles.
BOSTON, North Square	Boston Port Society	" E. T. Taylor.
" cor. Commercial and Lewis streets	Baptist Bethel Society	" J. W. F. Barnes.
" Richmond street	Episcopal	" P. Stowe.
" cor. of Hanover and N. Bennet Strs.	N. B. Port Society	" J. P. Robinson.

NEW BEDFORD	Presbyterian	" J. D. Butler.
PHILADELPHIA, Water street	Methodist	" Chas. H. Ewing.
" cor. Shippen and Penn streets	Episcopal	" W. Mullen.
" Catharine street	Baptist	" W. B. Erben.
" Church st., above Navy Yard	Sea. Un. Bethel Society	" Joseph Perry.

BALTIMORE, cor. of Alice and Anna streets	Baltimore, S. B.	" R. R. Murphy.
" cor. of Light and Lee streets		" R. Gatewood.

NORFOLK		" Wm. B. Yates.
CHARLESTON, Church, near Water street		" W. A. I. Fulton.
SAVANNAH		
MOBILE, Water street		
NEW ORLEANS		

Mobile Sea. Friend Society	" A. D. McCoy.
Episcopal	

## AMERICAN SEAMEN'S FRIEND SOCIETY.

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